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VALUE ORIENTATIONS OF RURAL ALBERTA  
HIGH SCHOOL STUDENTS

by



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A THESIS

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The undersigned certify that they have read,  
and recommend to the Faculty of Graduate Studies and  
Research for acceptance, a thesis entitled "VALUE  
ORIENTATIONS OF RURAL ALBERTA HIGH SCHOOL STUDENTS,"  
submitted by Dianne Anderson in partial fulfilment  
of the requirements for the degree of Master of  
Education.



## ABSTRACT

Little is known about the values of Canadian students - particularly rural students. The present study examined the value orientations of a sample of rural adolescent students and also investigated the value orientations of various subgroups of the students. The sample consisted of 258 high school students attending schools in four small communities west of Edmonton, Alberta. The subgroups were: sex, socioeconomic status, ethnicity, place of residence, community, academic achievement and grade.

A modified values schedule developed by Florence Kluckhohn and her colleagues was used to measure the student values. This schedule consisted of 24 simulated real-life situations which tested value orientations in four areas, viz: Time, Relational, Activity and Man-Nature. The methodology utilized in the study was novel insofar as it combined the theoretical framework and statistical methods of various researchers.

The results of the study revealed that the dominant value orientations of the total sample of students were: Present over Future over Past in the Time area, Individuality over Collaterality over Lineality in the Relational area, Doing over Being-in-Becoming over Being in the Activity area



and Mastery-over-Nature over Harmony-with-Nature over Subjugation-to-Nature in the Man-Nature area. Value orientation differences were found to exist in the Activity and Man-Nature value orientation areas of five of the seven subgroups. The five subgroups were grade, sex, socioeconomic status, academic achievement and place of residence.

These results indicate that the Kluckhohn Theory and Methodology has some usefulness in measuring intracultural value differences.



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## CHAPTER I

### INTRODUCTION

#### I. DEVELOPMENT OF THE STUDY

In 1969 the Canadian Council on Rural Development forecast a rapid and inevitable decline in the heterogeneity of speech, manner and life style among Canadians, concluding that "urban styles, urban fashions, urban habits of speech and modes of thought [will] increasingly pervade the whole fabric of our society (p. 9)." At present, the rural person who migrates to an urban, industrial centre for employment is threatened by very "real value conflicts and role conflicts (Marsh, 1970, p. 60)." While it is generally assumed that the influence of television, transportation and other forms of communication is eradicating rural-urban differences, there is little information as to the exact nature of contemporary rural values.

Consensus regarding the values of a society can "contribute to unity, solidarity, and the willingness of groups and persons to cooperate (Card, 1968, p. 142)." In Canada, there is apparently no such consensus about the values which people hold. Naegele (1961) refers to this lack of agreement as a "rich differentiation of consensus (p. 22)."



A greater understanding of the value systems which Canadians hold can hopefully contribute to a greater feeling of national cohesiveness. To this end, this study is an attempt to provide more data on a sample of one segment of the Canadian society--rural adolescents.

## II. PROBLEM

### Statement of the problem

Few empirical studies have investigated the values held by rural Canadian youth in this era of rapid social change. The purpose of the present study is an attempt to examine their values as well as to consider the values held by certain subgroups within the adolescent (grades 9 to 12) population. The subgroups investigated were defined by socioeconomic status, academic achievement, sex, grade, community, ethnicity and place of residence.

The aims of the study were basically twofold:

- 1) To determine the dominant value system of one sample of rural adolescents, and
- 2) To determine which subgroups, if any, hold value orientations which differ from the dominant value system of the total group.



### III. DELIMITATIONS OF THE STUDY

1) The study was confined to one area of Alberta, viz: the Yellowhead School Division No. 12.

2) The study was conducted among only those individuals who were still attending school.

### IV. LIMITATIONS OF THE STUDY

The findings of this study apply only to the Yellowhead School Division, and caution should be applied in making inferences from this study to other rural Canadian areas.

### V. ASSUMPTIONS

The assumptions underlying the study were:

1. Students completed the questionnaires accurately and honestly.
2. Values can be measured by paper and pencil tests.
3. The average of a student's marks is a valid measure of academic achievement.

### VI. SUMMARY

The purpose of this study was to gain a better understanding of the values which adolescent students in the



Yellowhead School Division hold. The study was also designed to investigate whether the values held by subgroups of the sample differed from the values held by the total sample of students.



## CHAPTER II

### THEORETICAL FRAMEWORK AND REVIEW OF THE LITERATURE

#### I. VALUES

##### Importance of values

Many theorists (Hartmann, 1939; Woodruff & DiVesta, 1948; C. Kluckhohn, 1951; Lepley, 1957; Maslow, 1959; Rokeach, 1968) stress the importance of values. Lepley (1957) sees values as being perhaps the most important issue for "human survival and cooperation" today. Woodruff and Divesta (1948) believe that values not only govern factors in behavior but also play an important role in determining expressed attitudes. Similarities among attitudes, beliefs, opinions, and values have been explored by Gue (1967), Hague (1968) and Bryans (1971). Clyde Kluckhohn (1951) stresses the motivational aspects of values as well as their enduring quality, while Hartmann (1939) sees values as being the basic data and the exploratory instrument for all the social sciences.

##### Definition of values

While theorists generally agree that values are important, there is less consensus regarding a definition of



values. C. Kluckhohn (1959) feels that the literature on the topic is 'vague and diffuse'. In this regard, he states:

...one finds values considered as attitudes, motivations, objects, measurable quantities, substantive areas of behavior, affect-laden customs or traditions, and relationships such as those between individuals, groups, objects, events. The only general agreement is that values somehow have to do with normative as opposed to existential propositions (p. 390).

Kluckhohn (1959) defines values as:

...a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action (p. 395).

This definition is similar to that of Talcott Parsons (1951) who defines a value as:

An element of a shared symbolic system which serves as a criterion or standard for selection among the alternatives of orientation which are intrinsically open in a situation... (p. 12).

To both these authors, values are similar to social norms in that they guide and channel human activities and are shared by most members of a group.

## II. THEORY OF DOMINANT AND VARIANT VALUE ORIENTATIONS

Florence Kluckhohn (Kluckhohn and Strodtbeck, 1961) acknowledges her debt to the work of C. Kluckhohn and T. Parsons as well as to Redfield (1956), Stouffer (1949) and



others. Kluckhohn, however, rejects the term 'value', preferring instead the term 'value orientation' to indicate the importance which her theory placed on cultural change.

Kluckhohn (Kluckhohn & Strodtbeck, 1961) defines value orientation as:

...complex but definitely patterned (rank-ordered) principles, resulting from the transactional interplay of three analytically distinguishable elements of the evaluation process--the cognitive, the affective and the directive elements--which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to the solution of 'common human problems'. These principles are variable from culture to culture but are, we maintain, variable only in the ranking patterns of component parts which are themselves cultural universals... (p. 4).

She (Kluckhohn & Strodtbeck, 1961) later shortens her definition of value orientation to "...a generalized and organized principle which pervasively and profoundly influences man's behavior (p. 38)."

Believing that a culture cannot be readily understood by examining only its dominant values, Kluckhohn emphasizes both dominant and variant value orientations. Three basic assumptions underlie her theory. The first is that there are a limited number of "common human problems" which are present in all societies at all times. She identifies five 'problems':

- 1) man's relation to nature and supernature  
(man-nature value orientation)



- 2) man's place in the flow of time (time value orientation)
- 3) the modality of human activity (activity value orientation)
- 4) man's relationship to other men (relational value orientation)
- 5) the nature of man himself (human-nature value orientation)

The second assumption in the Kluckhohn theory is that there are a limited number of solutions to these problems. Kluckhohn identifies three solutions to each problem. She states that there may be more but these three offer at least a testable conceptualization of the range (Kluckhohn, 1950). The third basic assumption is that these solutions or positions are not mutually exclusive but rather all positions are present to some degree in all cultures. However, these solutions are differentially preferred by each society which results in each culture having a dominant value orientation with various variant value orientations.

Table I presents the five basic 'problem' areas (value orientation areas) and the three possible solutions for each.

#### Value orientation solutions

Each of the value orientation areas and their



TABLE I

FIVE VALUE ORIENTATION AREAS AND THE RANGE  
OF VALUE ORIENTATION SOLUTIONS POSSIBLE IN EACH

Value Orientation Area*	Possible Value Orientation Solutions		
Relational	Lineality	Collaterality	Individualism
Time	Past	Present	Future
Man-Nature	Subjugation to Nature	Harmony-with- Nature	Mastery-over- Nature
Activity	Being	Being-in- Becoming	Doing
Human-Nature**	Evil	Neutral or Mixture of Good and Evil	Good
	Mutable- Immutable	Mutable- Immutable	Mutable- Immutable

\* The use of the term, "value orientation area" is based on the work of Caudill and Scarr (1962, p. 56) rather than the work of Kluckhohn in order to facilitate a clearer distinction between the problem area and the three possible solutions.

\*\* Since Kluckhohn did not test the Human-Nature value orientation area, it will not be further discussed in this study.



solutions are explicated more fully below:

Relational value orientation area (R)

The Relational area which defines man's relation to his fellow man, has three solutions. These are Lineality (L), Collaterality (C) and Individuality (I). Kluckhohn places considerable emphasis on the Relational area since two or more groups are more likely to live harmoniously together if there is some congruence in the Relational value orientation area.

Lineality: This orientation stresses group goals which are continuous through time and which are central to the individual. This means that older members of the group are consulted in making decisions. The British aristocratic system is an example of the Lineal orientation in which the stress is upon descent from parent to child.

Collaterality: This orientation stresses group goals as well, but in this case the group structure is lateral, not lineal, with members of a group having near equal status. Deference is not necessarily given to the oldest person but preference is given to general group discussion which attempts to reach group consensus. "Biologically, sibling relationships are the prototype of the Collateral relationship (Kluckhohn & Strodtbeck, 1961, p.18)."



Individualism: In this orientation individual goals take precedence over group goals. Each individual sets up his own goal and is responsible for living up to them. North American society is generally regarded as being individualistic as much importance is placed on the entrepreneur and on social mobility. This does not imply a complete disregard for the interests of others but rather that a person's place in society is defined by goals and roles which are autonomous.

Time value orientation area (T)

Kluckhohn (1961) emphasizes the importance which she feels should be attached to the Time value orientation area. She feels that one culture is differentiated in large part from another by the meaning it intuitively attaches to time.

In the Time value orientation area, she identifies three solutions: Past(Pa), Present(Pr) and Future(Fu).

Past: This orientation emphasizes tradition. Change is not desirable and life should remain as it was. Traditionally China has been a society which placed great importance on the past.

Present: This orientation emphasizes life right now and pays little attention to the past or the future. The



Spanish-Americans of the southwestern United States have a present-time orientation and there is increasing speculation (Kitchen, 1966, Kluckhohn, 1958) that middle class America may be becoming more present-oriented.

Future: This is the dominant Time value orientation of North Americans according to Kluckhohn. She feels that Americans are more future-oriented than other societies--always anticipating "bigger and better" things. Future-oriented individuals, not only look to the future, but also reject the past, especially anything old-fashioned.

#### Man-Nature value orientation area (MN)

The three possible ways of viewing man's relationship to nature are called Subjugation-to-Nature(S), Harmony-with-Nature(W) and Mastery-over-Nature(O).

Subjugation-to-Nature: This orientation involves a fatalistic view of man and is typified by the Spanish-American culture of southwestern United States. Man passively accepts the forces of nature. For example, natural phenomena such as floods and droughts are seen as being inevitable. As a consequence, there is little that man can do to change his situation in life.

Harmony-with-Nature: This orientation involves a



harmony with the gods or God as well as with nature. It is typified by some Asian cultures such as the Chinese. Man, nature and supernature are seen as one with a conception of wholeness deriving from this unity.

Mastery-over-Nature: This orientation suggests that nature can be overcome and put to use by man. In fact, it is man's duty to overcome the obstacles of life and to subdue the forces of nature. Should man not be able to do this, he at least, must not allow nature to hinder him. According to Kluckhohn, this orientation which places great emphasis on technology, is the dominant man-nature value orientation of North Americans.

#### Activity value orientation area (A)

The three possible ways of looking at the modality of human activity are Being(B), Being-in-Becoming(BB) and Doing(D).

Being: This orientation emphasizes activity which allows the spontaneous release of existing desires and impulses. It does not stress development. The Mexican fiesta is an example of the Being orientation (Kluckhohn & Strodtbeck, 1961).

Being-in-Becoming: This orientation emphasizes



activity in which the individual can develop, and better understand the world. The self can be controlled and contained through meditation and detachment. The Being-in-Becoming orientation emphasizes activity whose goal is the development of a person similar to Erich Fromm's (1941) "integrated personality."

Doing: This orientation emphasizes activity in which the individual evaluates himself by external standards. The Protestant ethic of working hard is stressed over enjoying life. According to Kluckhohn (1961) this is the dominant Activity value orientation of North Americans.

#### Value orientation as a factor in cultural change

Based on Kluckhohn's theory, value orientations are philosophies of life or conceptions of the desirable. They are also normative standards which are directive and influence the behavior of all individuals. In short, they mobilize and commit an individual to action.

Within a society, the values of individuals and subgroups may vary from the dominant value orientations of the total group. These variations are usually caused by the different roles which individuals must play, or by different social structures to which they belong. Various behavior spheres can also cause individuals to choose different value



orientations.

Behavior spheres are broad categories of activities which are essential to the functioning of any society. Kluckhohn identifies several which she feels can be distinguished in most societies: religious, intellectual-aesthetic, economic-occupational, familial, recreational and political. She notes that human beings do not necessarily hold the same value orientation in all behavior spheres. This can be exemplified by examining the Relational value orientation area of North Americans who may choose Individualism as the first rank position in the occupational sphere but Collaterality in the recreational sphere.

Kluckhohn (1961) suggests that by having respondents rank order the three possible solutions to each of the common human problems, one can analyze the total patterning of a culture. In this way, the similarity between subgroups can be examined, as can the process of cultural change. Since basic cultural change is usually the result of the interplay between internal variations and external forces, a culture whose members hold homogeneous values is very unlikely to change. For example, the lack of a clear-cut value orientation pattern in the Relational area would probably indicate a society which is undergoing rapid change in that area while a single pervasive value orientation pattern in the same area would indicate a society which is much less likely to change.



Persons within a society most susceptible to change are those whose value systems already differ from the dominant value orientation of the group. These people can serve as internal agents of change for a culture. Bryans (1971) states that such idiosyncratic individuals may even "modify or radically change the behavior parameters set by the values, or the values themselves (p. 13)."

#### Relevance of the Kluckhohn Theory

Youmans, Grigsby and King (1969) note that all societies must contend with the problems of social continuity and social change, but we are "living in an age whose single constant is radical change... (Bennis, Benne & Chin, 1969, p. v)." Bennis et al further state that we are in urgent need of information which will help us understand the process of social change. This is true of all Canada (Vallee & Whyte, 1968) but in particular rural areas (Whyte, 1966, p. 1) where a greater understanding of the impact of technology and urbanization is needed if rural people are to be helped in adjusting to the new demands of either a rural or urban way of life. Consequently, the concept of cultural change contained in the Theory of Dominant and Variant Value Orientation makes this theory highly relevant to the present study. In an era of rapid industrialization and urbanization, Kluckhohn's theory provides a conceptual framework within



which cultural change and subtle variations in value orientations of rural youth might be investigated.

While it must be noted that Kluckhohn's theory was developed primarily to test intercultural (between cultural) differences, intracultural (within cultural) value variations are also an integral aspect of her theory. Recent studies (Caudill & Scarr, 1962; Kitchen, 1966) have shown the Kluckhohn framework to be useful in measuring intracultural value variations. A minor purpose of this study will be to further explore the utility of the Kluckhohn Theory and Methodology in measuring intracultural value variations; specifically, attempting to determine whether it can distinguish value variations within a single culture.

### III. REVIEW OF RELATED LITERATURE

#### Review of research utilizing the Kluckhohn theory and methodology

The Five Cultures Study of New Mexico (Kluckhohn & Strodtbeck, 1961) was carried out in a Mormon community, a Texan community, a Spanish-American community and in Zuni and Navaho communities of New Mexico. The findings of these researchers revealed some intercultural differences and intracultural value variations among the five groups. For example, in the farming communities of the Texans and Mormons,



no intercultural value differences occurred, however, intracultural value variations on the sex and generational variables did occur in most of the communities.

Caudill and Scarr (1962), utilizing the Kluckhohn Theory and Methodology, investigated intracultural value variations in the Japanese society. They identified their sample of 619 grade twelve students on the basis of sex and place of residence (on a rural-urban continuum).

The results of their research indicated that females and rural students, in general, were more Subjugated-to-Nature than males or urban students. In the occupational behavior sphere, urban females were more Collaterally-oriented than rural females. In the political behavior sphere, females were more Individualistic than males but in the familial behavior sphere, the reverse was true. Based on their study, Caudill and Scarr concluded that: 1) only small differences in value orientations exist between Japanese parents and their children, 2) most of the differences occurred in the political behavior sphere, and 3) parents had differing degrees of effectiveness in transmitting values to their children.

Also of importance to the present study is the concept of "distance" which these authors developed to measure cultural change. They extended the Kluckhohn methodology so



that the three value orientation positions or solutions can be considered simultaneously. These concepts have been adopted in this study and are described more fully in Chapter III.

Kitchen (1966) investigated the intracultural value variations of 2,132 grade nine Newfoundland students. Utilizing Redfield's (1956) peasant-urban continuum, Kitchen made several predictions about the value orientations which Newfoundland students would hold. His findings supported many of his previous predictions about Newfoundland adolescent culture. Kitchen found the dominant value orientation of the students to be Mastery-over-Nature, Present-time, Doing and Collaterality. Although social class differences were not a major concern of his study, Kitchen's findings revealed several entrepreneurial-bureaucratic differences. For example, children whose fathers were white collar and blue collar bureaucrats were more Future oriented than children whose fathers were entrepreneurs. The most Individualistic group of children were those whose fathers were blue collar entrepreneurs and independent fishermen.

In addition, Kitchen extended the Kluckhohn Methodology by contributing items to measure the Being-in-Becoming solution in the Man-Nature value orientation area.

Gue (1967) examined the value orientations of



adolescent Indian students, their parents and teachers, in a northern area of Alberta. In the Time area, the students chose Future over Present over Past (Fu>Pr>Pa). In the Man-Nature area, their orientation was Subjugation-to-Nature preferred over Mastery-over-Nature preferred over Harmony-with Nature (S>O>W). Being-in-Becoming over Doing over Being (BB>D>B) was the preferred orientation in the Activity value orientation area while in the Relational area, the students preferred Lineality over Collaterality over Individualism (L>C>I). Gue also found intracultural value variations in his sample. Specifically, he found generational, sex, and age differences.

Gue also extended Kluckhohn's work by increasing the number of items to measure the Being-in-Becoming solution in the Man-Nature value orientation area.

Bryans (1971) carried out a study on five ethnic groups in the Lac La Biche School Division, Alberta, examining the value orientations of adolescent students (grades seven to twelve) and their parents. He found value orientation differences among the students of the five ethnic groups (Lebanese, French, Ukrainian, Metis and Treaty Cree) in the Relational and Man-Nature value orientation area. In the Time value orientation area, only the Lebanese students differed from the other student groups. The five groups held the same value orientations in the Activity area.



Bryans found greater similarities among the student value orientations than among the adult value orientations. In addition, the value orientations of the students of one ethnic group were often closer to the value orientations of students of a different ethnicity than they were to their parents.

#### Overview of research utilizing Kluckhohn theory

Relevant to the present research were the intracultural variables examined in the above studies. These variables were: sex, place of residence, socioeconomic status, age, ethnicity and generation. All of these intracultural variables except generation will be further explored in the present study.

#### Research on student values

While there are few studies which have specifically explored the value orientations of students in a high school setting, two studies which have investigated student values and which are relevant to the present research will be outlined.

The first of these studies was one carried out by Prince (1957). Using the Differential Values Inventory (DVI), Prince examined the values held by American high school



students. He found no differences in the values held by freshmen and seniors. Stone (1960), also used the DVI to examine the relationship between the values and school performance of American high school pupils. Classifying the students into superior, average and inferior academic groupings, while controlling for age, sex, intelligence and social class, Stone found that the superior academic group held more traditional values. That is, they believed that people ought to work hard and delay present gratification for future gratification.

It should be noted, however, that many researchers have explored factors which are related to the educational aspirations of high school students. These researchers have found that college plans and career aspirations of students are related to intelligence (Berdie, 1953; Kahl, 1953; Sewell, Haller and Strauss, 1957), rural-urban residence (Elder, 1963; Nelsen & Storey, 1969; Sewell, 1964), sex (Breton, 1970; Friesen, 1969; Hughes, 1968), school climates (Breton, 1970; Haller and Anderson, 1969; McDill, Meyers and Rigsby, 1967), socioeconomic status (Barber, 1961; Harvey and Harvey, 1970; Pavalko & Bishop, 1966) and the educational orientation of a particular ethnic group or community (Card, 1968; King, 1965; Schmidt, 1966). An important aspect of this study will be an attempt to determine whether these same subgroups of the student population hold different values. Such information seems to be essential since values "can contribute to a sense



of direction and order not only to education but to other aspects of society as well (Card, 1968, p. 143)."

#### IV. SUMMARY

The theory underlying the Kluckhohn Instrument for studying values was described, and research utilizing this instrument as well as related research using other instruments were reviewed. Reasons for using the Kluckhohn Instrument were given. They are: 1) it has a clearly articulated theoretical base; 2) it has been used successfully not only in the study of intercultural differences but also of intra-cultural differences; and 3) its rationale seemed particularly relevant to the purposes of this investigation.



## CHAPTER III

### RESEARCH DESIGN

This chapter outlines the hypotheses tested, the basis for selecting the sample, the instrumentation and methodology utilized for analyzing the data.

#### I. THE HYPOTHESES

The following hypotheses were investigated to determine whether intracultural value variations exist with certain subgroups of a rural population. The intracultural variables examined were: social class, academic achievement, grade, sex, ethnicity, place of residence, and community.

H<sub>1</sub> No difference exists among the value orientations of rural high school students from different social classes.

H<sub>2</sub> No difference exists among the value orientations of rural high school students differing in level of academic achievement.

H<sub>3</sub> No difference exists among the value orientations of rural high school students differing in grade level.

H<sub>4</sub> No difference exists in the value orientations of male and female rural high school students.



H<sub>5</sub> No difference exists among the value orientations of rural high school students differing in ethnicity.

H<sub>6</sub> No difference exists among the value orientations of rural high school students differing in place of residence (farm - town).

H<sub>7</sub> No difference exists among the value orientations of rural high school students from different communities.

## II. DATA COLLECTION

### Sampling

The sample consisted of one-quarter of all grade nine, ten, eleven and twelve students attending schools in the Yellowhead School Division No. 12. To obtain an equal proportion of students enrolled in each grade, stratified random sampling was used. Students were classified on the basis of classroom. With the use of a Table of Random Numbers five grade nine, four grade ten, four grade eleven, and three grade twelve classrooms were selected.

The total number of students who participated in the study was 273. However, data on fifteen students could not be used as the students had not supplied their names, had not completed all questions, or were married adult students. Of the 258 students who completed the Value Orientation



Schedule (see Appendix I) and the Pupil Questionnaire (see Appendix II), 74 were in grade nine; 75 in grade ten; 61 in grade eleven; and 48 in grade twelve.

The data for the study were collected in June, 1971. Both questionnaires (Value Orientation Schedule and Pupil Questionnaire) were administered by the home room teacher of the classes selected, except at Parkland Composite High School, Edson, where the questionnaire was administered in one group sitting by the principal.

Each teacher was given instructions regarding the procedure for administration by the researcher. No teacher refused to participate. The teachers were instructed to mail the completed questionnaires back to the researcher. There were one hundred per cent returns.

### III. DEFINITIONS OF TERMS

#### Rural

Marsh (1970) expresses concern over the lack of a real or positive concept of 'rural'. Statistics Canada attempts to define 'rural' by suggesting that a rural population consists of those individuals residing in a community of less than 1,000, while an urban population consists of



those individuals residing in a community over 1,000. But as Statistics Canada points out, the difficulty with this definition is that many of those people classified 'rural' are not particularly rural and many who are classified 'urban' are by the same token not particularly urban.

The entire population in this study was labeled 'rural', although the four communities surveyed (Niton Junction, Evansburg, Edson, and Hinton) did vary on a rural-urban continuum. For example, Niton Junction with 150 population was a much more 'rural' community than Hinton with a population of approximately 4,500. Part of the study involved an analysis of the values held by students in each community to determine whether differences existed.

#### Place of residence

The population was further subdivided into a farm and town classification. The following criteria were used to classify each student:

- (1) Farm resident - Student whose father was a farmer and who lived on a farm.
- (2) Town resident - Student whose father was not a farmer and who did not live on a farm

Based on these criteria, 84 farm students and 174 town students were identified.



## Ethnicity

An important aspect of the study was to determine whether differences existed among the values of the various ethnic groups of the geographic area researched.

A student's ethnicity was defined as the country of origin of the father. This information was obtained from a student's cumulative school record. Where this information was not supplied or where three or fewer students belonged to a particular ethnic group, the ethnicity of the student was coded 'unknown' or 'other', respectively, and was not analyzed. Using this criterion, information on 198 students was available. There were: British 98; French 19; German 25; Dutch 20; Ukrainian 30; and Scandinavian 6.

## IV. INSTRUMENTATION

### Value Orientation Schedule

The Value Orientation Schedule consisted of twenty-four simulated real-life situations for which there were three possible alternatives or answers. Subject response involve rank ordering the three alternatives; tied ranks were permitted.

The twenty-four items used were based on the original Kluckhohn questionnaire (Kluckhohn & Strodtbeck, 1961),



pp. 74-104), in addition to the modifications and extensions introduced by Kitchen (1966) and Gue (1967) to suit a Canadian population. Tables II to V indicate the origin of each item in each of the four problem areas (Activity, Man-Nature, Relational and Time). Five behavior spheres were also included in the questionnaire. (See Table VI.)

Following is an example of one of the items in the Value Orientation Schedule:

Changes in Church Service

Some people in a town like yours noticed that the church services were changing from what they used to be.

- \_\_\_A        Some people are really pleased because of the changes. They say that new ways are usually better than old ways, and they like to keep everything--even church services--moving ahead.
- \_\_\_B        Some people are unhappy because of the changes. They say that church services should be kept exactly--in every way--as they were in the past.
- \_\_\_C        Some people say that the old ways for church services were best, but you just can't hang on to them. It makes life easier to accept some changes as they come along.



TABLE II

ORIGIN OF RELATIONAL ITEMS  
ON THE VALUE ORIENTATION SCHEDULE

Relational Area	Number on Student Schedule	Origin of Question	Changes
R1	1	Kluckhohn #7	Minor-fluency and vocabulary
R2	3	Kluckhohn #16	Minor-fluency and vocabulary
R3	7	Gue #11	Minor - local adaptation e.g. "settlement" to "community"
R4	11	Kitchen #27	None
R5	16	Kitchen #24	None
R6	19	Gue #18	Local adaptation



TABLE III

ORIGIN OF TIME ITEMS ON  
THE VALUE ORIENTATION SCHEDULE

Time Area	Number on Student Schedule	Origin of Question	Changes
T1	2	Kluckhohn #5	Minor-fluency and vocabulary
T2	6	Kitchen #22	None
T3	9	Kitchen #29	None
T4	13	Kluckhohn #14	None
T5	15	Kluckhohn #3	None
T6	23	Kitchen #2	None



TABLE IV

ORIGIN OF MAN-NATURE ITEMS

ON THE VALUE ORIENTATION SCHEDULE

Man-Nature Area	Number on Student Schedule	Origin of Question	Changes
MN1	5	Kitchen #4	Minor-fluency and vocabulary
MN2	10	Kitchen #27	None
MN3	12	Kluckhohn #6	None
MN4	14	Kluckhohn #4	Minor-fluency and vocabulary
MN5	17	Kluckhohn #13	None
MN6	24	Kluckhohn #19	None



TABLE V

ORIGIN OF ACTIVITY ITEMS  
ON THE VALUE ORIENTATION SCHEDULE

Activity Area	Number on Student Schedule	Origin of Question	Changes
A1	4	Kitchen #20	Minor-fluency and vocabulary
A2	8	Gue #20	Minor adaptation e.g. "settlement" to "community"
A3	18	Gue #8	None
A4	20	Kitchen #17	None
A5	21	Kitchen #1	None
A6	22	Kitchen #20	Minor-fluency and vocabulary



TABLE VI  
DISTRIBUTION OF ITEMS BY VALUE  
ORIENTATION AREA AND BEHAVIOUR SPHERE

Value Orientation Area	Item Number	Short Title	Behaviour Sphere
RELATIONAL			
R1	1	Help in Misfortune	familial
R2	3	Land Inheritance	familial
R3	7	Deciding How to Use Government Help	political
R4	11	Types of Work	economic-occupational
R5	16	Jobs	intellectual- aesthetic
R6	19	Welfare Assistance	economic-occupational
TIME			
T1	2	Ideas about Change	economic-occupational
T2	6	Ideas about Work	political
T3	9	Having Fun	intellectual- aesthetic
T4	13	Changes in Church Service	religious
T5	15	Child Training	familial
T6	23	Music	intellectual- aesthetic
MAN-NATURE			
MN1	5	Becoming Rich	economic-occupational
MN2	10	Success at School	intellectual- aesthetic
MN3	12	Facing Conditions	religious
MN4	14	Livestock Dying	religious
MN5	17	Belief in Control	economic-occupational
MN6	24	Length of Life	religious
ACTIVITY			
A1	4	Working	economic-occupational
A2	8	Women in the Modern World	economic-occupational
A3	18	Ways of Living	mixed
A4	20	Care of Business	economic-occupational
A5	21	Nonworking Time	recreational
A6	22	Belonging to Club	recreational



### Validity of the Value Orientation Schedule

No attempt has been made to validate the Value Orientation Schedule with other value questionnaires, however, Kluckhohn et al. (1961) found that the Schedule supported predictions made about the cultures involved in the Five Cultures Study. Wherever differences existed between the predicted values and the final results, the investigators concluded that the Kluckhohn methodology yielded "a much more complex analysis of the value patterns of the cultures than had previously been carried out on the basis of simpler, usually dichotomous theories (Bryans, 1971, p. 36)."

In other research (Caudill & Scarr, 1962; Kitchen, 1966), predictions which were made about a society have been borne out by the Value Orientation Schedule. This would appear to suggest that the instrument is useful in studying different world views.

### Reliability of Value Orientation Schedule

Few investigators have attempted to examine the reliability of this instrument. Kitchen (1966, pp. 178-181), using 111 subjects from his original sample of 2,132 Newfoundland students, found a low but reliable stability coefficient between various scales in a test-retest situation.



### Measures and classification of social class

It is generally agreed that social stratification in society is complex and multidimensional. Several studies (Gusfield & Schwartz, 1963; Reiss, Duncan, Hatt & North, 1961) report a "remarkable agreement in people's judgement about the relative prestige of occupations (Kohn, 1969a, p. 14)." These judgements are also quite stable over time (Hodge, Siegel & Rossi, 1964) and vary little from one country to the next (Tiryakian, 1958; Thomas, 1962; Haller & Lewis, 1966; Hodge et al., 1966).

Hernandez (1963) makes the point that social class statification was not created, nor intended to serve as anything other than a research tool. It was not designed to apply to individuals per se but to serve rather, to distinguish groups, whose members

by virtue of enjoying (or suffering)  
different conditions of life, come to  
see the world differently - to develop  
different conceptions of social reality,  
different aspirations and hopes and  
fears, different conceptions of the  
desirable (Kohn, 1969a, p. 7).

The instrument chosen to stratify the population in this study was the Two-Factor Index of Social Position (ISP) created by Hollingshead and Redlich (1958). This instrument is a multidimensional index of social class predicated on the importance which contemporary North American society



attaches to education and occupational position. The ISP produces a continuum of scores, which divide society into five strata on the basis of a combination of weighted values for education and occupational position. The five-strata social structure is composed of (1) major professionals or the elite; the middle class comprised of two distinguishable segments (2) upper middle and (3) lower middle; (4) the working class; and (5) the lower class.

In this study, students supplied their father's occupation and educational level in the Pupil Questionnaire. The information regarding the father's occupation stated by each respondent was verified by comparing it with the occupation listed on the student's cumulative school record. Wherever a student stated that his father had two occupations, the most prestigious occupation as measured by the Hollingshead Index of Social Position was used to classify the student.

Using the ISP, 4.8 per cent of the sample was classified as Class 1; 8.7 per cent as Class 2; 29.4 per cent as Class 3; 46.4 per cent as Class 4; and 10.7 per cent as Class 5. These percentages are similar to those reported by King (1965). Using the ISP to stratify the high school population of a small Ontario town, he classified approximately 14 per cent of the students as Class I and II, 24 per cent as Class III, 55 per cent as Class IV and 6 per cent as



Class V.

### Reliability and validity of the ISP

King (1965), using the instrument in a Canadian context, reports high agreement between the rankings of the ISP and that of 58 prestige judges while Hollingshead (1958) found a correlation of .906 between the ISP and judgements scores of socioeconomic status in the United States (p. 393). A high correlation (.89) also exists between the ISP and Duncan's classification which is based on prestige, education, and income levels\* (Kohn, 1969a). Kohn's study lends further support to the ISP:

We conclude that the relationship of class to values and orientation result from the additive impact of education and occupational position with, at most minor contributions from income and subjective class identification (p. 135).

### Measures and classification of mental ability

Mental ability scores were obtained from the respondent's cumulative school record. (Fifty-nine mental ability scores were not available and therefore were not included in the analysis of academic achievement.)

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\*Two researchers, viz: Kitchen (1966) and Kohn (1969a) report difficulty in collecting accurate statements of income levels from respondents. For this reason, social class instruments utilizing income as a criterion measure were not used.



The five schools in the study used three different mental ability tests. There were the Henmon-Nelson Test of Mental Ability, Grades 9-12; Lorge-Thorndike, Levels 4 and 5; and the Otis Quick Scoring Mental Ability Test Gamma EM. In order to equate the scores of these three tests, conversion tables reported in the Lorge-Thorndike Technical Manual were used.

Although this manual compares the Lorge-Thorndike, Otis and Pintner Tests, the literature (Justman & Wrightstones, 1953) indicates that a .86 correlation exists between the Pintner and the Henmon-Nelson. Justman and Wrightstones note that not only did 71.2 per cent to 83.3 per cent of the pupils in their sample obtain I.Q.'s within ten points of each other on the two instruments, but that the greatest similarity occurred in the 100-112 range. Lennon in the Test Service Notebook reports that the I.Q.'s recorded on the Otis Quick Scoring Mental Ability Test: Gamma Test and the Pintner General Ability Test correspond very closely at 100. Allan and Bessell (1950, p. 394) have also found a correlation of .73 between the Otis Quick Scoring Mental Ability Test: Gamma Test and the Henmon-Nelson Test of Mental Ability, College Level Form. In short, "the error involved in these estimates [i.e.: among the Pintner, Otis and Lorge-Thorndike] is probably no more than is found in going from one form to another of the



same test (Lorge & Thorndike, 1962)."

Because the three tests have near equivalent scores at the 100 and 120 levels (Lorge-Thorndike manual), I.Q. scores from these three tests were divided into three categories--high, average and low. "High" constituted I.Q.'s over 119 on the Lorge-Thorndike, 118 on the Otis and 120 on the Henmon-Nelson. All I.Q.'s on all tests which were less than 100 were designated "low" while "average" constituted the intermediate scores. This resulted in 14.1 per cent of the students being classified as high, 57.1 per cent as average, and 28.8 per cent as low. (Further support was given to the similarity of the mental ability tests used in this study as it was possible to calculate the correlation between the Lorge-Thorndike and Otis tests for fifteen students who had completed both tests. Using the equation  $R = \frac{C_{xy}}{S_x S_y}$ , a correlation of .7524 was obtained.)

Mental ability scores in this study were used as control variables with academic achievement.



### Academic ranking

Academic ranking was defined as the average obtained by a student in four or five "core" school subjects, involving marks assigned by three or more teachers. The subjects could include history, mathematics, science, a foreign language and English. Grades ranged from A+ to D- but were divided into three categories:

Grades of A+ to B+ were coded 1 - High Achievement

Grades of B to C were coded 2 - Average Achievement

Grades of C- to D- were coded 3 - Low Achievement

Students were grouped into only three classifications in order to minimize school, classroom and teacher biases. By controlling for I.Q., a further attempt was made to minimize the variation which may result from individual teacher grading.

## VI. ANALYSIS OF DATA

Respondents were instructed to rank order the three possible solutions to each of the twenty-four problems on the Value Orientation Schedule. To analyse this data, the methodology developed by Caudill and Scarr (1962) was utilized. These authors define value orientation as "a ranking of the positions in a value-orientation area... (p. 57)." For example, Individuality preferred over



Collaterality preferred over Lineality (I>C>L) would be a value orientation in the Relational area. The symbol > means "is preferred to". The value orientation which is chosen most frequently by a population is referred to as the dominant value orientation.

Based on the Caudill and Scarr definition of value orientation, six complete rankings are possible in each of the four value orientation areas defined by Kluckhohn.

<u>Man-Nature</u>	<u>Time</u>	<u>Activity</u>	<u>Relational</u>
O>W>S	Fu>Pr>Pa	D>BB>B	I>C>L
O>S>W	Fu>Pa>Pr	D>B>BB	I>L>C
S>W>O	Pr>Pa>Fu	BB>D>B	C>L>I
S>O>W	Pr>Fu>Pa	BB>B>D	C>I>L
W>S>O	Pa>Pr>Fu	B>D>BB	L>I>C
W>O>S	Pa>Pr>Fu	B>BB>D	L>C>I

Kluckhohn stresses that the three solutions or positions exist to some degree in all cultures at all times. To analyze the data in this study, then, it is necessary to consider the three value orientation solutions simultaneously.

#### Procedure utilized for analyzing the data

"In the Kluckhohn method of eliciting value orientations, data are clearly accumulated at the ordinal level of measurement (Gue, 1967, p. 102)." Since one of the assumptions of parametric statistics is that the data be accumulated on the interval scale of measurement, non-



parametric statistics must be used. Kluckhohn and Strodtbeck (1961) suggest that Kendall's S be part of the methodology used when analyzing value orientation data. In the present study, however, Kendall's S was not desirable as it does not allow two variables to be considered simultaneously and meaningful numbers do not result when working with large samples (Bryans, 1971). Other researchers (Kitchen, 1966; Kluckhohn & Strodtbeck, 1961) have utilized analysis of variance in analyzing the data. But this is making a number of assumptions about the distribution of the traits in the population and about the independence of the variables "which might be difficult to support" and which detract from the value of the results (Bryans, 1971; Gue, 1967). Kluckhohn and Strodtbeck (1961) also suggest employing a binomial analysis with the data but this assumes that the three orientations in each area are normally distributed and that the variables are continuous (Bryans, 1971). Given the above statistical problems, this study will employ the following procedures:

- 1) Calculation of the proportion of respondents choosing each of the six value orientations in each of the four areas as proposed by Caudill and Scarr (1962).
- 2) A "distance" concept proposed by Caudill and Scarr (1962).
- 3) Theoretical basis for testing the null hypothesis proposed by Bryans (1971) and Caudill and Scarr (1962).
- 4 Independent tests of proportions (Ferguson, 1966).



Each of these procedures will now be described in some detail.

### Calculation of proportions

A fortran program was set up for use with the IBM 360 computer to cross tabulate the proportion of respondents choosing each of the value orientations for each of the twenty-four Kluckhohn items. This was done for the total sample and for each of the variables outlined in the hypotheses. Since tied ranks were permitted, twenty-seven possible patterns could result. However, following the Caudill and Scarr (1962) rationale and to facilitate comprehension, only the six value orientations were considered for further analysis. In all cases, the six complete value orientations were those chosen most frequently by the respondents.

The total proportion of respondents choosing each of the six value orientations was then summed over the six items in each of the four value orientation areas. For example, the proportion of respondents in the total sample choosing the pattern I>C>L, on each of the six Relational items was summed to arrive at the total proportion of respondents choosing that value orientation. The same procedure was used for the five remaining patterns in the Relational area. After summing the six value orientations



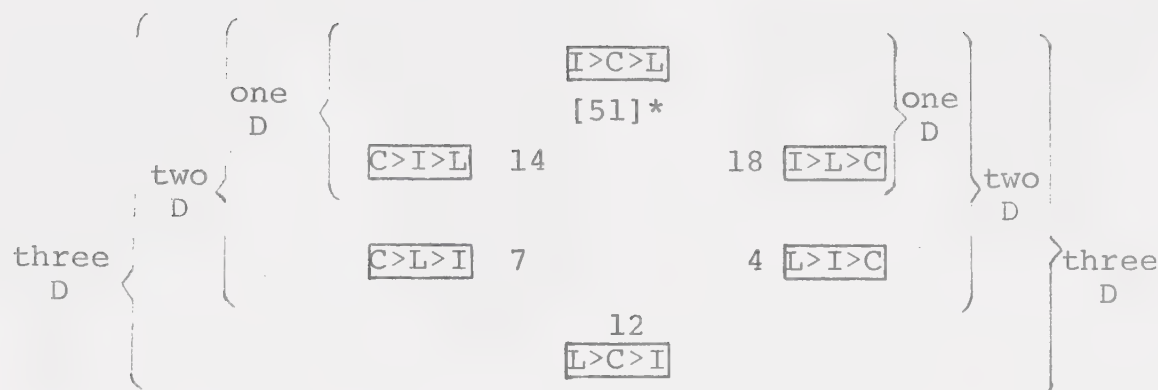
for each of the remaining value orientation areas: Time, Man-Nature, and Activity, the same procedure was followed with each of the subgroups or variables outlined in the hypotheses.

### The "Distance" concept

The concept "distance" was devised by Caudill and Scarr to refer to the amount of difference which exists between two value orientations. The concept was a useful addition to the Kluckhohn Theory since it allows one value orientation to be compared simultaneously with another pattern.

The total amount of distance which can exist between two value orientations is three. A three distance difference infers greater cultural difference than does a one or two distance difference. The definition which Caudill and Scarr (1962) give to "distance" is "the smallest number of adjacent position rank reversals required to turn one [value orientation] into the other [value orientation] (p. 58)." They use the following diagram to illustrate the distance concept.





[ ] dominant value orientation

D Distance difference

\* I>C>L is the dominant value orientation since the largest proportion of the population chose it.

### Theoretical basis for testing Null Hypothesis

Based on a theoretical consideration of Kluckhohn's work, Bryans (1971) proposed a decision rule for testing the null hypothesis. This rule is based on the implicit notion in Kluckhohn's theory that the 'whole' is greater than the sum of the parts', that is, the four value orientation areas are part of an interrelated whole. Consequently, when comparing one culture or subculture with another, the four value orientation areas must be considered together. Bryans also bases his decision rule on Kluckhohn's concept of value orientation shifts. Kluckhohn (1961, p. 47) states that societies undergoing minor changes will shift either their second and third order value orientation preferences (e.g.: I>C>L to I>L>C) or else their first and second order value orientation preferences (e.g.: I>C>L to C>I>L).



A shift of this type is logical. A major value orientation shift, however, is illogical and can be very disruptive to a society. It occurs when a first order and third order preference shift places (e.g.:  $I > C > L$  to  $L > C > I$ ). To quantify these shifts, Bryans utilized the distance concept of Caudill and Scarr which was discussed above. Based on their work, a two or three distance difference indicates a major shift while a one distance difference between two value orientations constitutes a minor shift.

In addition to the "distance" concept of Caudill and Scarr, this study also followed their format for determining intracultural value variations. First, it was necessary to determine the dominant value orientations of the total group. Then the dominant value orientations of each subgroup stated in the hypotheses were examined. Whenever a dominant value orientation of a subgroup was different from the dominant value orientations of the total group, it was necessary to determine whether this difference was significant.

#### Independent tests of proportions

To determine whether the dominant value orientation of a subgroup was significantly different from the dominant value orientation of the total group, an independent test of proportions was utilized (Ferguson, 1966, pp. 177-178).



If the difference was significant (.05 level), it was assumed that the proportion of respondents in a subgroup choosing the dominant value orientation was significantly different from the proportion of the total sample choosing the same value orientation.

### Criteria for rejecting the null hypothesis

Based on the work of Bryans (1971) and Caudill and Scarr (1962), the criteria which must be met before the null hypothesis could be rejected were:

1) Whenever the dominant value orientation of a subgroup differed from the dominant value orientation of the total group, the proportion of respondents in the subgroup choosing that value orientation must be significantly different (.05 level) from the proportion of respondents in the total group choosing the same value orientation. (An independent test of proportions was used to determine significance.)

Whenever any two proportions were significantly different, either of the following conditions also had to met:

2a) a two or three distance difference must exist between the dominant value orientation chosen by a subgroup and the dominant value orientation of the total group in any one value orientation area, or



2b) a one distance difference must exist between the dominant value orientation chosen by a subgroup and the dominant value orientation of the total group in two or more value orientation areas.

Before the null hypothesis could be rejected, both of these criteria had to be met.



## CHAPTER IV

### RESULTS AND INTERPRETATION

As previously outlined, to test each null hypothesis it is first necessary to determine the dominant value orientations of the total group. In the first section of this chapter the dominant value orientations of the total sample will be outlined. The remainder of the chapter will consist of testing each null hypothesis utilizing the procedures outlined in Chapter III.

#### I. VALUE ORIENTATIONS OF TOTAL SAMPLE

The dominant value orientations of the total sample of rural students were found to be:

Time value orientation area: Present preferred over Future preferred over Past ( $Pr > Fu > Pa$ ).

Relational value orientation area: Individualism preferred over Collaterality preferred over Lineality ( $I > C > L$ ).

Activity value orientation area: Doing preferred over Being-in-Becoming preferred over Being ( $D > BB > B$ ).

Man-Nature value orientation area: Mastery-over-Nature preferred over Harmony-with-Nature preferred over Subjugation-to-Nature ( $O > W > S$ ).

Tables VII and VIII present the proportions of students choosing each of these dominant value orientations.



TABLE VII

PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS IN TOTAL POPULATION  
OF 258 RESPONDENTS ON 12 ITEMS IN THE TIME AND RELATIONAL  
VALUE ORIENTATION AREAS

ITEM NUMBER	AREA	VALUE ORIENTATIONS									
	Time	Pr>Fu>Pa	Pr>Pa>Fu	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu				
2	T1	26.7	31.0	13.4	15.1	4.3	9.5				
6	T2	35.7	18.8	13.4	20.5	4.0	7.6				
9	T3	44.2	28.4	11.1	3.7	5.3	7.4				
13	T4	33.5	9.4	39.2	8.5	3.3	6.1				
15	T5	55.6	4.9	31.4	3.1	2.7	2.2				
23	T6	58.6	7.6	22.2	2.0	2.5	7.1				
	TOTAL	[254.3]	100.1	130.7	52.9	22.1	39.9				
	Relational	I>C>L	I>L>C	C>L>I	C>I>L	L>C>I	L>I>C				
1	R1	7.8	18.4	12.2	2.0	36.3	23.3				
3	R2	23.7	17.8	21.2	26.7	8.5	2.1				
7	R3	51.0	7.8	5.3	30.0	3.7	2.1				
11	R4	27.5	22.5	13.5	18.5	7.7	10.4				
16	R5	42.6	4.0	7.6	39.9	1.8	4.0				
19	R6	30.6	24.3	11.2	23.8	4.4	5.8				
	TOTAL	[183.2]	94.8	71.0	140.9	62.4	47.7				

[ ] dominant value orientation



TABLE VIII

PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS IN TOTAL POPULATION  
OF 258 RESPONDENTS ON 12 ITEMS IN THE ACTIVITY AND MAN-NATURE  
VALUE ORIENTATION AREAS

ITEM NUMBER	AREA	VALUE ORIENTATIONS							
	Activity	B>D>BB	B>BB>D	BB>D>B	BB>B>D	D>BB>B	D>B>BB		
4	A1	29.1	13.3	8.4	11.3	14.3	23.6		
8	A2	6.0	16.1	25.2	27.1	20.6	5.0		
18	A3	10.0	23.0	23.9	18.2	15.8	9.1		
20	A4	11.5	24.5	14.0	13.5	24.0	12.5		
21	A5	27.9	17.4	9.0	7.5	24.9	13.4		
22	A6	10.6	12.8	22.2	17.2	23.9	13.3		
	TOTAL	95.1	107.1	102.7	94.8	[123.5]	76.9		
	Man-Nature	O>W>S	O>S>W	S>O>W	S>W>O	W>S>O	W>O>S		
5	MN1	63.8	10.9	3.5	1.7	3.5	16.6		
10	MN2	23.6	42.5	18.4	7.1	1.4	7.1		
12	MN3	17.4	28.9	24.9	14.9	6.5	7.5		
14	MN4	8.2	22.2	39.1	17.4	6.8	6.3		
17	MN5	9.3	15.4	34.6	24.8	10.7	5.1		
24	MN6	29.3	14.7	22.0	15.7	6.3	12.0		
	TOTAL	[151.6]	134.6	142.5	81.6	35.2	54.6		

[ ] dominant value orientation



In addition to the dominant value orientations, Table VII presents an item analysis in the Time and Relational areas and shows the percentage distribution of students choosing each of the six possible value orientations. Table VIII shows the percentage distribution of students choosing each value orientation in the Activity and Man-Nature areas. In both these tables, the dominant value orientation in each of the Time, Relational, Activity and Man-Nature areas is indicated by brackets ([ ]).

## II. TESTING THE HYPOTHESES

### Hypothesis One

H<sub>1</sub> No difference exists among the value orientations of rural high school students from different social classes.

Table IX presents the dominant value orientations of each socioeconomic class in the study.



TABLE IX  
DOMINANT VALUE ORIENTATIONS  
BY SOCIAL CLASS

Social Class	Value Orientation Area				
	N	TIME	RELATIONAL	ACTIVITY	MAN-NATURE
Class I	12	Pr>Fu>Pa	I>C>L	B>BB>D	O>S>W
Class II	22	Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S
Class III	76	Pr>Fu>Pa	I>C>L	B>BB>D	S>O>W(2D)*
Class IV	120	Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S
Class V	28	Pr>Fu>Pa	I>C>L	B>D>BB	O>S>W
Total Group		Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S

\*Indicates those value orientations which met both criteria for rejection of the null hypothesis.

The first hypothesis is rejected as the two distance difference which exists between the dominant value orientation held by Class III and the dominant value orientation held by the total group in the Man-Nature area is significant. Although the dominant value orientation of several of the subgroups differed from the dominant value orientation of the total group in the Activity and Man-Nature areas, these did not meet the rejection criteria. No value orientation differences occurred in the Time and Relational areas.

Tables X and XI show the percentage distribution of



TABLE X

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE SOCIAL CLASS VARIABLE IN THE  
TIME AND RELATIONAL VALUE ORIENTATION AREAS

Socioeconomic Class	Time Value Orientation Area						
	Pr>Fu>Pa	Pr>Pa>Fu	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	
Class I	[45.6]	10.9	22.0	9.2	4.6	7.7	
Class II	[41.4]	12.7	26.3	12.9	2.5	4.2	
Class III	[40.3]	16.2	25.6	8.7	3.8	5.4	
Class IV	[43.1]	18.3	20.2	8.1	3.6	6.7	
Class V	[40.7]	17.8	15.8	9.6	5.1	11.0	
Socioeconomic Class	Relational Value Orientation Area						
	I>C>L	I>L>C	C>L>I	C>I>L	L>C>I	L>I>C	
Class I	[44.1]	8.3	8.8	25.7	6.2	6.9	
Class II	[32.9]	23.2	11.5	16.5	7.2	8.7	
Class III	[31.7]	16.2	9.6	24.0	10.6	7.9	
Class IV	[28.3]	14.7	13.9	25.5	10.8	6.8	
Class V	[33.4]	13.5	11.0	19.4	13.8	8.9	

[ ] dominant value orientation



TABLE XI

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE SOCIAL CLASS VARIABLE IN THE  
ACTIVITY AND MAN-NATURE VALUE ORIENTATION AREAS

Socioeconomic Class	Activity Value Orientation Area					
	B>D>BB	B>BB>D	BB>D>B	BB>B>D	D>BB>B	D>B>BB
Class I	9.4	[30.9] <sup>†</sup>	17.7	20.3	15.2	6.5
Class II	15.8	12.9	19.2	19.4	[23.3]	9.4
Class III	14.1	[21.6]	16.1	17.9	18.6	11.7
Class IV	15.2	15.9	16.8	14.9	[22.5]	14.8
Class V	[23.9]	15.3	19.3	9.3	20.0	12.2

Socioeconomic Class	Man-Nature Value Orientation Area					
	O>W>S	O>S>W	S>O>W	S>W>O	W>S>O	W>O>S
Class I	26.4	[32.1]	29.0	3.5	4.2	4.8
Class II	[31.9]	28.6	16.4	7.1	7.3	8.7
Class III	20.7	22.1	[28.5]*	15.9	3.8	9.0
Class IV	[26.3]	20.0	23.6	13.4	6.6	10.1
Class V	23.7	[26.1]	21.4	17.1	5.9	8.8

[ ] dominant value orientation

\*.05 level of significance

<sup>†</sup>In the Activity Area, the proportion of respondents in Class I choosing the dominant value orientation B>BB>D was significantly different from the proportion choosing D>BB>B. However, the sample size of six was not sufficiently large to assume normality (Ferguson, 1966, pp. 177-178).



respondents in each social class who chose each value orientation.

Surprisingly few value differences occurred among the five social classes. As noted above, the null hypothesis was rejected on the basis of one value orientation difference. That difference occurred between the value orientation (S>O>W) of Class III (lower middle) and the value orientation (O>W>S) of the total group in the Man-Nature area. The fact that few value differences occurred among the social classes may be a result of what Schwartz (1967) calls "an ill-defined class system" in Canada. The single value orientation difference which did occur may be explained by the high proportion of farm students (39 of the 76 students were farm students) in Class III, whose different life style from the town students may cause them to feel greater Subjugation-to-Nature. While the place of residence variable appears to have contaminated the socioeconomic variable, the size of the sample was not sufficient to control for this.

### Hypothesis Two

H<sub>2</sub> No difference exists among the value orientations of rural high school students differing in level of academic achievement.

Table XII presents the dominant value orientations held by the differing academic groups in the study.



TABLE XII  
DOMINANT VALUE ORIENTATIONS BY ACADEMIC  
ACHIEVEMENT WHEN I.Q. IS CONTROLLED

Achievement Level	Value Orientation Area			
	TIME	RELATIONAL	ACTIVITY	MAN-NATURE
High Ach. (High I.Q)	Pr>Fu>Pa	I>C>L	D>BB>B	S>O>W
High Ach. (Av. I.Q)	Pr>Fu>Pa	I>C>L	BB>B>D (2D) *	O>W>S
High Ach. (Low I.Q)	Pr>Fu>Pa	I>C>L	D>B>BB	O>S>W
Av. Ach. (High I.Q)	Pr>Fu>Pa	I>C>L	BB>B>D	O>W>S
Av. Ach. (Av. I.Q)	Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S
Av. Ach. (Low I.Q)	Pr>Fu>Pa	I>C>L	D>BB>B	S>O>W
Low Ach. (High I.Q) <sup>†</sup>				
Low Ach. (Av. I.Q)	Pr>Fu>Pa	I>C>L	B>BB>D	O>W>S
Low Ach. (Low I.Q)	Pr>Fu>Pa	C>I>L	B>D>BB	S>O>W
Total Group	Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S

\*Indicates those value orientations which met both criteria for rejection of the null hypothesis.

<sup>†</sup>No students fell in the Low Achievement - High I.Q. category.

The second hypothesis is rejected since the rejection criteria are met. As indicated in Table XII, a two distance difference which is significant exists in the Activity



area between the High Achievement-Average I.Q. subgroup and the total group.

While the students in two of the High Achievement groups chose "Doing" as their first order preference, the proportions are not significant. This preference for "Doing", however, is consistent with Stone's (1960) research in which he found the students in the "superior" academic group to be more work-oriented than the other academic groups. The students in the High Achievement-Average I.Q. group of this study are an exception as they chose BB>B>D as their dominant value orientation. On the basis of the literature, it is difficult to hypothesize the reason for their choosing this orientation.

Tables XIII and XIV present the percentage distribution of respondents choosing each of the value orientations.

In the Time value orientation area, all groups chose Pr>Fu>Pa as the dominant value orientation. Graph I illustrates an interesting phenomenon which occurred.



TABLE XIII

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS BY ACADEMIC ACHIEVEMENT IN THE TIME  
AND RELATIONAL VALUE ORIENTATIONS AREAS

Achievement by I.Q.	Time Value Orientation Area					
	Pr>Fu>Pa	Pr>Pa>Fu	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu
High Ach-High I.Q.	[46.6]	16.6	23.4	8.9	1.7	2.8
High Ach-Av I.Q.	[51.8]	19.6	16.1	6.7	2.5	3.3
High Ach-Low I.Q.	[62.8]	18.1	10.8	8.3	0.0	0.0
Av Ach-High I.Q.	[37.8]	14.3	25.3	11.9	5.8	4.9
Av Ach-Av I.Q.	[42.2]	15.4	26.0	7.7	2.8	5.9
Av Ach-Low I.Q.	[46.5]	18.4	17.4	8.0	4.0	5.9
Low Ach-Av I.Q.	[42.9]	16.3	24.3	7.8	1.5	7.2
Low Ach-Low I.Q.	[33.3]	14.3	16.9	12.8	9.9	12.8
Achievement by I.Q.	Relational Value Orientation Area					
	I>C>L	I>L>C	C>L>I	C>I>L	L>C>I	L>I>C
High Ach-High I.Q.	[41.1]	13.3	6.0	25.2	10.3	4.1
High Ach-Av I.Q.	[31.9]	9.1	13.5	28.4	8.9	8.2
High Ach-Low I.Q.	[30.8]	18.4	17.5	10.8	12.5	10.0
Av Ach-High I.Q.	[37.3]	13.3	13.3	19.1	11.7	5.3
Av Ach-Av I.Q.	[27.3]	23.1	11.6	23.5	9.1	7.4
Av Ach-Low I.Q.	[36.9]	15.1	13.2	15.3	12.0	7.5
Low Ach-Av I.Q.	[31.9]	11.7	9.9	24.1	11.6	10.8
Low Ach-Low I.Q.	21.6	14.4	18.7	[22.1]	12.5	10.7

[ ] dominant value orientation



TABLE XIV

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS BY ACADEMIC ACHIEVEMENT IN THE ACTIVITY  
AND MAN-NATURE VALUE ORIENTATION AREAS

Achievement by I.Q.	Activity Value Orientation Area							
	B>D>BB	B>BB>D	BB>D>B	BB>B>D	D>BB>B	D>B>BB		
High Ach-High I.Q.	12.4	18.9	18.5	17.3	[22.9]	9.9		
High Ach-Av I.Q.	18.5	15.9	20.1	[23.5]*	13.2	8.8		
High Ach-Low I.Q.	19.5	14.4	22.5	8.3	11.7	[23.6]		
Av Ach-High I.Q.	17.2	19.4	19.5	[23.8]	12.3	7.8		
Av Ach-Av I.Q.	14.8	16.9	14.9	13.7	[27.9]	11.8		
Av Ach-Low I.Q.	19.4	17.0	16.1	11.2	[19.7]	16.6		
Low Ach-Av I.Q.	13.7	[22.9]	19.4	12.4	17.4	14.2		
Low Ach-Low I.Q.	[18.9]	14.6	14.5	16.5	16.8	18.7		
Achievement by I.Q.	Man-Nature Value Orientation Area							
	O>W>S	O>S>W	S>O>W	S>W>O	W>S>O	W>O>S		
High Ach-High I.Q.	22.0	29.6	[31.4]	11.8	2.3	2.9		
High Ach-Av I.Q.	[29.0]	18.7	24.8	8.9	6.3	12.3		
High Ach-Low I.Q.	7.5	[36.1]+	27.5	15.0	4.1	9.8		
Av Ach-High I.Q.	[28.9]	27.5	25.7	8.3	2.1	7.5		
Av Ach-Av I.Q.	[25.7]	19.1	24.3	16.1	5.7	9.1		
Av Ach-Low I.Q.	18.9	19.2	[22.7]	22.3	8.3	8.6		
Low Ach-Av I.Q.	[30.6]	18.3	25.7	11.3	6.3	7.8		
Low Ach-Low I.Q.	18.4	19.2	[23.4]	16.6	9.9	12.5		

[ ] dominant value orientation

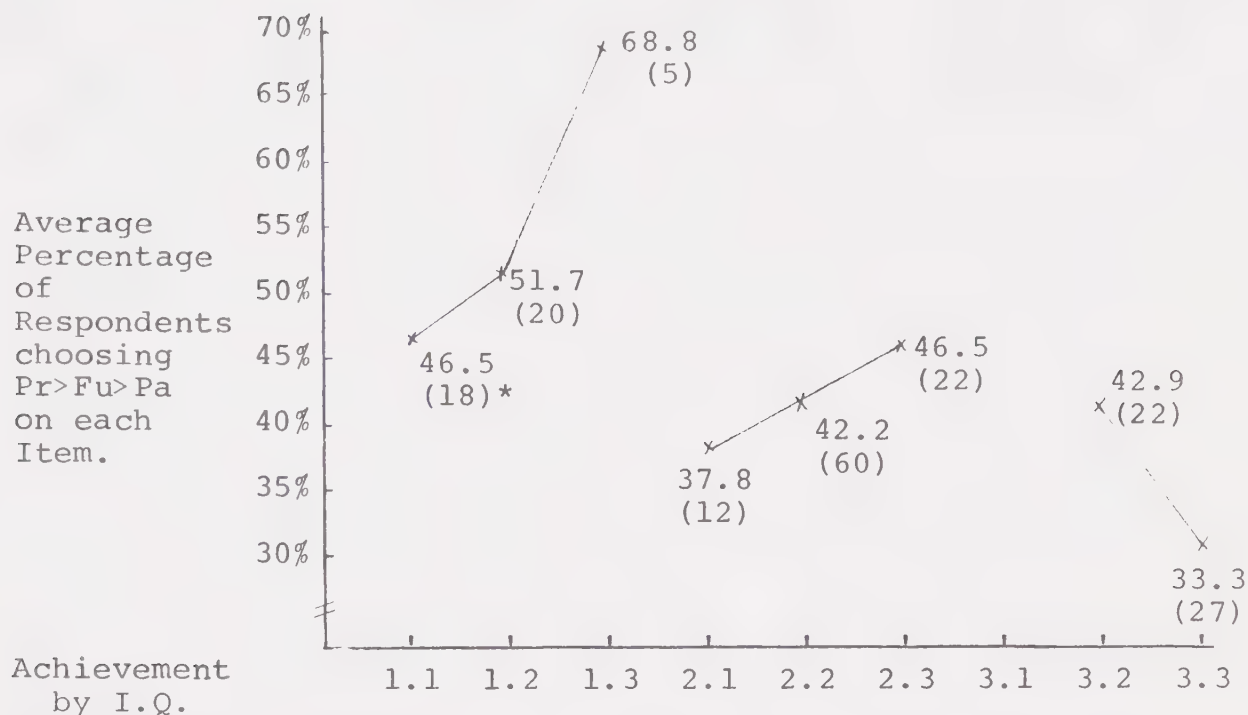
\*.05 level of significance

+In the Man-Nature area, the proportion of respondents who had High Achievement and Low I.Q. and who chose the dominant value orientation of O>S>W was significantly different from the proportion choosing O>W>S. However, the sample size of four was not sufficiently large to assume normality (Ferguson, 1966, pp. 177-178).



GRAPH I

DOMINANT VALUE ORIENTATION OF  
RESPONDENTS IN THE TIME AREA



\*The number of respondents in each category are contained in parenthesis ( ). The total is less than 258 because the I.Q.'s for some students were not known. Tied ranks also eliminated some students.

CODE:

- 1.1 - High Achievement-High I.Q.
- 1.2 - High Achievement-Average I.Q.
- 1.3 - High Achievement-Low I.Q.
- 2.1 - Average Achievement-High I.Q.
- 2.2 - Average Achievement-Average I.Q.
- 2.3 - Average Achievement-Low I.Q.
- 3.1 - Low Achievement-High I.Q.\*
- 3.2 - Low Achievement-Average I.Q.
- 3.3 - Low Achievement-Low I.Q.

\*No students fell in this category

As can be seen on this graph, students who "over-achieve", that is, students who are classified higher on



academic achievement than on I.Q. tend to be more Present-oriented. This is particularly true of the High Achievement-Low I.Q. group (1.3) who are much more Present-oriented than the other groups. Their results should be interpreted cautiously, however, since there are only five respondents in this category. Nevertheless, a trend exists which seems to indicate that students who set short-term goals are more motivated to achieve in the school setting.

### Hypothesis Three

H<sub>3</sub> No difference exists among the value orientations of rural high school students differing in grade level.

Table XV shows the dominant value orientations by grade.

TABLE XV  
DOMINANT VALUE ORIENTATIONS BY GRADE

Grade	Value Orientation Area				
	N	TIME	RELATIONAL	ACTIVITY	MAN-NATURE
Nine	74	Pr>Fu>Pa	I>C>L	D>BB>B	S>O>W
Ten	75	Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S
Eleven	61	Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S
Twelve	48	Pr>Fu>Pa	I>C>L	B>BB>D (3D) *	O>W>S
Total Group		Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S

\*Indicates those value orientations which met both criteria for rejection of the null hypothesis.



TABLE XVI

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE GRADE VARIABLE IN THE TIME  
AND RELATIONAL VALUE ORIENTATION AREAS

GRADE	Time Value Orientation Area						
	Pr>Fu>Pa	Pr>Pa>Fu	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	
Grade 9	[41.7]	16.3	17.9	10.6	5.2	8.3	
Grade 10	[39.9]	16.9	25.1	6.2	4.1	7.8	
Grade 11	[45.1]	17.7	22.3	8.1	2.0	4.8	
Grade 12	[44.0]	16.1	21.4	11.2	2.7	4.6	
GRADE	Relational Value Orientation Area						
	I>C>L	I>L>C	C>L>I	C>I>L	L>C>I	L>I>C	
Grade 9	[27.9]	15.1	15.7	21.3	13.2	6.8	
Grade 10	[29.9]	13.4	11.4	24.9	9.3	11.1	
Grade 11	[31.4]	15.8	10.1	25.3	10.9	6.5	
Grade 12	[34.6]	18.4	11.4	22.3	6.8	6.5	

[ ] dominant value orientation



TABLE XVII

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE GRADE VARIABLE IN THE  
ACTIVITY AND MAN-NATURE VALUE ORIENTATION AREAS

GRADE	Activity Value Orientation Area					
	B>D>BB	B>BB>D	BB>D>B	BB>B>D	D>BB>B	D>B>BB
Grade 9	15.5	15.3	15.3	14.5	[26.0]	13.4
Grade 10	16.9	16.5	19.4	16.4	[21.0]	9.8
Grade 11	14.7	17.2	18.2	15.3	[22.7]	11.9
Grade 12	16.1	[25.6]*	15.3	17.6	16.2	9.2
GRADE	Man-Nature Value Orientation Area					
	O>W>S	O>S>W	S>O>W	S>W>O	W>S>O	W>O>S
Grade 9	22.1	17.9	[24.4]	18.8	5.5	11.3
Grade 10	[25.6]	23.8	20.1	12.4	6.7	11.3
Grade 11	[27.3]	21.8	20.9	13.6	9.0	7.4
Grade 12	[27.4]	26.6	23.3	11.7	4.8	6.2

[ ] dominant value orientation  
\*.05 level of significance



The third hypothesis is rejected as a three distance difference which is significant exists between the dominant value orientation of the grade twelve students ( $B > BB > D$ ) and the total group in the Activity area.

Tables XVI and XVII present the total percentage distribution of respondents choosing each value orientation.

As Table XV illustrates, the dominant value orientation of grades nine, ten and eleven students in the Activity area is Doing over Being-in-Becoming over Being ( $D > BB > B$ ). Grade Twelve students alone chose  $B > BB > D$  as their dominant value orientation. The fact that grade twelve students placed Being as their first order preference suggests that they are becoming increasingly hedonistic. This finding is supported by other Canadian research. Knill (1963), who studied secondary students attending schools in Saskatoon, Saskatchewan and in one small rural community in Saskatchewan, found that as students progressed through high school they became less "ascetic" and more "indulgent" oriented. He states "they are absorbing the values held by the larger adult society... (p. 8)." Researchers (Kluckhohn, 1958; Spindler, 1963) believe that there is a general trend in our society for individuals to place more importance on "Being" over "Doing".



### Hypothesis Four

H<sub>4</sub> No difference exists in the value orientations of male and female rural high school students.

Table XVIII presents the dominant value orientations of the males and females in the study.

TABLE XVIII  
DOMINANT VALUE ORIENTATIONS BY SEX

Sex	Value Orientation Area				
	N	TIME	RELATIONAL	ACTIVITY	MAN-NATURE
Male	125	Pr>Fu>Pa	I>C>L	B>BB>D (3D) *	O>W>S
Female	133	Pr>Fu>Pa	I>C>L	D>BB>B	S>O>W
Total Group		Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S

\*Indicates those value orientations which met both criteria for rejection of the null hypothesis.

Based on the criteria outlined in Chapter III, the fourth hypothesis is rejected. As indicated in Table XVIII, a three distance difference which is significant exists between the dominant value orientation of the males (B>BB>D) and the dominant value orientation of the total group. Tables XIX and XX give the percentage distribution of value orientations for males and females.

Consistent with Knill's (1963) findings the females in this study are more "ascetic" than the males as their



TABLE XIX

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE SEX VARIABLE IN THE TIME  
AND RELATIONAL VALUE ORIENTATION AREAS

SEX	Time Value Orientation Area						
	Pr>Fu>Pa	Pr>Pa>Fu	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	
Male	[38.5]	15.9	24.9	9.3	6.8	4.6	
Female	[46.3]	17.6	21.0	6.0	2.5	6.6	
SEX	Relational Value Orientation Area						
	I>C>L	I>L>C	C>L>I	C>I>L	L>C>I	L>I>C	
Male	[30.9]	15.3	10.9	22.6	10.4	9.9	
Female	[30.3]	14.8	12.8	24.2	9.8	8.1	

[ ] dominant value orientation



TABLE XX

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE SEX VARIABLE IN THE ACTIVITY  
AND MAN-NATURE VALUE ORIENTATION AREAS

SEX	Activity Value Orientation Area					
	B>D>BB	B>BB>D	BB>D>B	BB>B>D	D>BB>B	D>B>BB
Male	17.0	[20.6]*	16.0	14.4	16.0	16.0
Female	14.5	15.1	18.3	17.3	[25.3]	9.5
SEX	Man-Nature Value Orientation Area					
	O>W>S	O>S>W	S>O>W	S>W>O	W>S>O	W>O>S
Male	[27.4]	23.9	21.2	11.4	6.3	9.8
Female	22.9	20.9	[26.5]	15.9	5.4	8.4

[ ] dominant value orientation

\*.05 level of significance



dominant value orientation is D>BB>B in the Activity area while the dominant value orientation of the males is B>BB>D. This sex difference in the Activity value orientation area may partially explain the fact that females are more likely to stay in school than are males (Hall & McFarlane, 1962). Probably the first order preference, "Doing", is more conducive to work since it stresses 'getting things done' while "Being" indicates a type of spontaneous living primarily in the present. This type of orientation could explain Hughes' (1968) findings that "it is almost twice as likely that a girl will graduate as a boy ... (p. 25)" will graduate in Alberta. Hughes concludes that males do not flourish in Alberta high schools. In other research (Friesen, 1969) on Alberta high school students, it was found that by grade twelve significantly less Edmonton females than males had failed. In fact, "one boy out of five experienced three or more [subject] failures before finishing grade twelve (p.12)." Although Friesen does not postulate a reason for this difference in the failure rate between the sexes, the dominant Being value orientation of males could in part explain it.

#### Hypothesis Five

- H<sub>5</sub> No difference exists among the value orientations of rural high school students differing in ethnicity.



Table XXI shows the dominant value orientations for each ethnic group.

TABLE XXI  
DOMINANT VALUE ORIENTATIONS  
BY ETHNICITY

Ethnicity	Value Orientation Area				
	N	TIME	RELATIONAL	ACTIVITY	MAN-NATURE
British	98	Pr>Fu>Pa	I>C>L	B>BB>D	S>O>W
French	19	Pr>Fu>Pa	I>C>L	B>BB>D	O>S>W
German	25	Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S
Dutch	20	Pr>Fu>Pa	I>C>L	D>BB>B	O>S>W
Ukrain.	30	Pr>Fu>Pa	I>C>L	D>BB>B	S>O>W
Scand.	6	Pr>Fu>Pa	I>C>L	B>BB>D	O>W>S
Total Group		Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S

Hypothesis five is not rejected. As Table XXI indicates, the dominant value orientation of the British, French and Scandinavian in the Activity area departs from the dominant value orientations of the total group. In the Man-Nature area, the British, French and Ukrainian groups chose value orientations which differed from the dominant value orientation of the total group. However, in neither the Activity nor Man-Nature areas did these differences meet the criteria for the rejection of the null hypothesis.

Tables XXII and XXIII show the percentage distribu-



TABLE XXII

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE ETHNICITY VARIABLE IN THE  
TIME AND RELATIONAL VALUE ORIENTATION AREAS

Ethnicity	Time Value Orientation Area						
	Pr>Fu>Pa	Pr>Pa>Fu	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	
British	[43.2]	15.8	21.5	8.4	4.4	6.7	
French	[49.0]	13.9	17.4	11.8	.9	7.0	
German	[43.6]	11.9	24.4	8.0	3.9	8.1	
Dutch	[37.8]	27.5	22.6	6.6	2.1	3.4	
Ukrainian	[36.7]	21.3	25.7	10.2	1.6	4.5	
Scandinavian	[48.6]	19.9	14.2	2.8	7.5	7.0	
Ethnicity	Relational Value Orientation Area						
	I>C>L	I>L>C	C>L>I	C>I>L	L>C>I	L>I>C	
British	[28.5]	17.8	12.8	21.9	11.3	7.6	
French	[43.2]	16.6	7.1	17.6	8.7	6.8	
German	[29.9]	16.0	9.6	19.1	15.3	9.9	
Dutch	[28.1]	19.9	11.8	20.9	12.2	7.1	
Ukrainian	[27.2]	13.8	11.3	26.3	8.1	13.3	
Scandinavian	[34.7]	5.5	13.1	30.5	6.7	9.5	

[ ] dominant value orientation



TABLE XXIII

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE ETHNICITY VARIABLE IN THE  
ACTIVITY AND MAN-NATURE VALUE ORIENTATION AREAS

Ethnicity	Activity Value Orientation Area						
	B>D>BB	B>BB>D	BB>D>B	BB>B>D	D>BB>B	D>B>BB	
British French German Dutch Ukrainian Scandinavian	15.9	[19.9]	16.1	17.0	19.3	11.8	
	13.3	[25.4]	16.7	9.6	22.4	12.6	
	15.6	15.7	20.5	12.7	[20.7]	14.8	
	14.3	11.8	9.5	25.0	[29.5]	9.9	
	15.1	16.0	17.8	14.6	[21.4]	15.1	
	12.5	[26.7]	12.5	16.7	11.6	20.0	
Ethnicity	Man-Nature Value Orientation Area						
	O>W>S	O>S>W	S>O>W	S>W>O	W>S>O	W>O>S	
British French German Dutch Ukrainian Scandinavian	25.4	19.9	[26.8]	15.0	5.4	7.5	
	25.7	[29.3]	15.6	14.9	5.9	8.6	
	[25.0]	18.6	18.2	16.6	6.9	15.7	
	22.8	[24.0]	13.8	19.2	10.6	9.6	
	24.7	19.1	[26.1]	17.4	4.2	8.5	
	[35.8]	3.4	30.0	8.4	3.4	19.0	

[ ] dominant value orientation



tion of respondents in each ethnic group who chose each value orientation.

The French students show the most optimism regarding their control over nature and their lives, placing Mastery-over-Nature (O) as their first preference 51.7 per cent of the time. The Dutch, German and Scandinavian groups chose Mastery-over-Nature (O) as their first order preference 46.8 per cent, 43.6 per cent and 39.2 per cent of the time. The Ukrainian and British samples are most fatalistic, choosing Subjugation-to-Nature over Mastery-over-Nature over Harmony-with-Nature (S>O>W) as their dominant value orientation in the Man-Nature area.

No differences in the groups exist in the Time and Relational value orientation areas.

#### Hypothesis Six

- H<sub>6</sub> No difference exists among the value orientations of rural high school students differing in place of residence.

Table XXIV indicates the dominant value orientations of the town and farm students.



TABLE XXIV  
DOMINANT VALUE ORIENTATIONS  
BY PLACE OF RESIDENCE

Place of Residence		Value Orientation Area			
	N	TIME	RELATIONAL	ACTIVITY	MAN-NATURE
Town	174	Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S
Farm	84	Pr>Fu>Pa	I>C>L	D>BB>B	S>O>W(2D) *
Total Group		Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S

\*Indicates those value orientations which met both criteria for rejection of the null hypothesis.

The only value orientation difference which occurred between the farm and town students appears in the Man-Nature area. The dominant value orientation of the farm residents, Subjugation-to-Nature preferred over Mastery-over-Nature preferred over Harmony-with-Nature (S>O>W), differs from the dominant value orientation (O>W>S) held by both the town residents and the total group. Consequently the null hypothesis is rejected. Tables XXV and XXVI show the percentage distribution of farm and town residents who chose each value orientation.

This feeling of great Subjugation-to-Nature expressed by the farm students may reflect the fact that their families' incomes are generally less than that of town residents (Apedaile, 1970). It may also be an indica-



TABLE XXV

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE PLACE OF RESIDENCE VARIABLE  
IN THE TIME AND RELATIONAL VALUE ORIENTATION AREAS

Place of Residence	Time Value Orientation Area						
	Pr>Fu>Pa	Pr>Pa>Fu	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	
Town	[42.0]	16.9	21.6	8.9	3.9	6.7	
Farm	[43.3]	16.1	22.0	8.7	3.3	6.6	
Place of Residence	Relational Value Orientation Area						
	I>C>L	I>L>C	C>L>I	C>I>L	L>C>I	L>I>C	
Town	[28.9]	15.9	11.6	22.2	13.0	8.4	
Farm	[31.5]	18.1	10.0	20.3	11.0	9.1	

[ ] dominant value orientation



TABLE XXVI

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE PLACE OF RESIDENCE VARIABLE IN  
THE ACTIVITY AND MAN-NATURE VALUE ORIENTATION AREAS

Place of Residence	Activity Value Orientation Area					
	B>D>BB	B>BB>D	BB>D>B	BB>B>D	D>BB>B	D>B>BB
Town	16.7	18.4	17.2	17.8	[18.7]	11.3
Farm	13.8	16.7	17.1	11.8	[24.5]	16.1
Place of Residence	Man-Nature Value Orientation Area					
	O>W>S	O>S>W	S>O>W	S>W>O	W>S>O	W>O>S
Town	[27.8]	23.8	22.4	11.3	6.0	8.7
Farm	20.2	19.5	[26.2]*	18.4	5.8	9.9

[ ] dominant value orientation

\*.05 level of significance



tion of the greater dependence which farm families must place upon the forces of nature for their livelihoods than is the case with town people. "Farmers must often make decisions without any clear knowledge of, or control over, the conditions that determine the results of their choices (Miller & Swanson, 1958, p. 73)."

### Hypothesis Seven

H<sub>7</sub> No difference exists among the value orientations of rural high school students from different communities.

Table XXVII shows the dominant value orientations of the students attending school in each of the four communities.

TABLE XXVII  
DOMINANT VALUE ORIENTATIONS  
BY COMMUNITY

Community	Value Orientation Area				
	N	TIME	RELATIONAL	ACTIVITY	MAN-NATURE
Edson	113	Pr>Fu>Pa	I>C>L	B>BB>D	O>W>S
Evansburg	21	Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S
Hinton	96	Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S
Niton Junction	28	Pr>Fu>Pa	I>C>L	D>BB>B	O>S>W
Total Group		Pr>Fu>Pa	I>C>L	D>BB>B	O>W>S



Hypothesis seven is not rejected. While a one distance difference which was significant did occur in the Man-Nature area between the dominant value orientation of the students of Niton Junction ( $O>S>W$ ) and the dominant value orientation of the total group ( $O>W>S$ ), this did not meet the criteria for rejecting the null hypothesis. The only other value orientation difference which occurred, although not significant, was in the Activity area with the students from Edson. The greater Being orientation ( $B>BB>D$ ) of these students needs to be further explored before any definite explanation for its occurrence can be given.

Tables XXVIII and XXIX show the percentage distribution of respondents from each community who chose each value orientation.

### III. CONCLUSIONS

Using the criteria for rejecting the null hypothesis outlined in Chapter III, five of the seven hypotheses were rejected. These five hypotheses were those which dealt with the socioeconomic, academic achievement, grade, sex and place of residence variables. In all cases, the differences which were responsible for the rejection of the null hypotheses occurred in the Activity and Man-Nature value orientation areas. The hypotheses which were not rejected were those dealing with ethnicity and community.



TABLE XXVIII

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE COMMUNITY VARIABLE IN THE TIME  
AND RELATIONAL VALUE ORIENTATION AREAS

Community	Time Value Orientation Area					
	Pr>Fu>Pa	Pr>Pa>Fu	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu
Edson	[44.7]	17.4	19.7	7.9	3.2	7.1
Evansburg	[36.9]	20.2	21.5	15.1	3.7	2.6
Hinton	[40.4]	16.5	24.0	8.7	3.7	6.7
Niton Junction	[41.4]	12.3	24.1	10.2	6.2	5.8
Community	Relational Value Orientation Area					
	I>C>L	I>L>C	C>L>I	C>I>L	L>C>I	L>I>C
Edson	[29.2]	17.7	11.9	20.4	11.9	8.9
Evansburg	[32.7]	8.7	12.3	19.7	15.0	11.6
Hinton	[29.0]	15.4	10.3	24.9	9.8	10.6
Niton Junction	[32.8]	20.3	7.3	21.4	12.9	5.2

[ ] dominant value orientation



TABLE XXIX

TOTAL PERCENTAGE DISTRIBUTION OF VALUE ORIENTATIONS  
OF RESPONDENTS ON THE COMMUNITY VARIABLE IN THE  
ACTIVITY AND MAN-NATURE VALUE ORIENTATION AREAS

Community	Activity Value Orientation Area						
	B>D>BB	B>BB>D	BB>D>B	BB>B>D	D>BB>B	D>B>BB	
Edson	17.7	[19.1]	18.9	13.6	16.9	13.8	
Evansburg	11.8	13.1	18.5	17.0	[23.7]	15.9	
Hinton	14.6	19.9	15.4	17.3	[20.5]	12.3	
Niton Junction	10.7	18.8	14.0	9.3	[35.0]	12.2	
Community	Man-Nature Value Orientation Area						
	O>W>S	O>S>W	S>O>W	S>W>O	W>S>O	W>O>S	
Edson	[24.6]	21.0	24.1	15.6	5.4	9.3	
Evansburg	[29.4]	11.9	29.4	14.6	3.9	10.4	
Hinton	[26.3]	24.0	21.6	11.2	7.3	9.5	
Niton Junction	18.9	[28.9]*	26.5	12.7	5.6	7.4	

[ ] dominant value orientation

\*.05 level of significance



In the Time value orientation area, all subgroups within the total sample chose Pr>Fu>Pa as their dominant value orientation. Of all the subgroups, only the students in the Low Achievement-Low I.Q. group did not choose I>C>L as their dominant value orientation in the Relational area. In these two value orientation areas (Time and Relational), the group as a whole expressed a strong preference for Pr>Fu>Pa in the Time area and for I>C>L in the Relational area.

Perhaps the most important conclusion to be drawn from this study is that the value orientations of the rural students studied were relatively homogeneous. While five of the seven hypotheses were rejected, many of the value orientations of the various subgroups were the same. As indicated in Tables X and XI, the students as a group definitely held various value orientations, yet these differences did not occur systematically among the variables examined in this study. Further implications of this will be discussed in the next chapter.



## CHAPTER V

### DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

#### I. DISCUSSION

##### Value orientation profile of rural Alberta students

The dominant value orientations of the high school students of this study were: Present preferred over Future preferred over Past (Pr>Fu>Pa) in the Time area, Individualism preferred over Collaterality preferred over Lineality (I>C>L) in the Relational area, Doing preferred over Being-in-Becoming preferred over Being (D>BB>B) in the Activity area, and Man-over-Nature preferred over Harmony-with-Nature preferred over Subjugation-to-Nature (O>W>S) in the Man-Nature area.

These findings will now be compared to the value orientations of other North American groups.

##### Time value orientation area

The high school students of this study apparently hold similar values to the grade nine Newfoundland students studied by Kitchen (1966) since both groups chose Pr>Fu>Pa in the Time area. In the original study of the Five Cultures of New Mexico (Kluckhohn & Strodtbeck, 1961) only the Spanish-Americans chose this value orientation.



Somewhat surprisingly, both the Mormons and Texans in the New Mexico study, as well as the Indian students of Northern Alberta (Gue, 1967) chose  $Fu > Pr > Pa$  as their dominant value orientation.

#### Relational value orientation area

In the Relational area, students in this study chose the same pattern ( $I > C > L$ ) as was chosen by the Mormons and Texans in the New Mexico study. A three distance difference, however, exists between the value orientation pattern ( $L > C > I$ ) of the Indians of Northern Alberta (Gue, 1967) and the pattern of the students of this study. In addition, a two distance difference exists between the pattern ( $C > L > I$ ) of the Newfoundland sample (Kitchen, 1966) and the students of the present study.

#### Activity value orientation area

The dominant value orientation of Doing over Being-in-Becoming over Being ( $D > BB > B$ ) of the students of this study is consistent with the value orientation pattern which Kitchen found among the Newfoundland students, Gue found among the Alberta Indians and Kluckhohn found among the Navaho, Zuni, Mormon and Texan group of New Mexico.\*

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\*Since Kluckhohn only tested two orientations, Doing and Being, in the Activity area, her study shows these four groups choosing  $D > B$ .



### Man-Nature value orientation area

The students of this study had a value orientation pattern (O>W>S), which was the same as the respondents of the Texan and Mormon communities of the New Mexico study (Kluckhohn & Strodtbeck, 1961). The findings of Canadian researchers who have employed the Kluckhohn Theory and Methodology, however, are different from the value orientations of the students in the present investigation. For example, a two distance difference exists between the pattern (S>O>W) of the Indians of Northern Alberta (Gue, 1967) and the pattern of the students of this study. In Kitchen's (1966) study, grade nine Newfoundland students chose O>S>W, which is a one distance difference from the value orientation of the subjects in this study.

### Ethnic difference

The values of the French and Ukrainian student samples of Lac La Biche, Alberta (Bryans, 1971) can be compared with the values of the French and Ukrainian students of this study. Such a comparison can provide interesting insights into the degree of cultural homogeneity among Canada's ethnic minorities.

Table XXX presents the value orientations of these two ethnic groups.



TABLE XXX  
VALUE ORIENTATIONS OF TWO GROUPS  
OF FRENCH AND UKRAINIAN STUDENTS

Student Sample	Value Orientation Area			
	TIME	RELATIONAL	ACTIVITY	MAN-NATURE
FRENCH				
Lac La Biche	Fu>Pr>Pa	L>I>C	BB>D>B	S>O>W
Yellowhead	Pr>Fu>Pa	I>C>L	B>BB>D	O>S>W
UKRAINIAN				
Lac La Biche	Fu>Pr>Pa	I>L>C	BB>D>B	S>O>W
Yellowhead	Pr>Fu>Pa	I>C>L	D>BB>B	S>O>W

According to Kluckhohn (Kluckhohn & Strodtbeck, 1961) "... variations in value orientations is the most important type of cultural variation and is, therefore, the central feature of the structure of culture (p. 28)."

Based on Caudill and Scarr's (1962) "distance" concept, it is possible to measure the amount of cultural difference which exists between the two French and Ukrainian groups.

In the case of the French groups, the distance which exists in the Time and Man-Nature areas is a one distance difference. In the Relational area, however, a three distance difference exists while in the Activity area, a two distance difference exists. A comparison of the two Ukrainian groups reveals few value differences. In the



Time, Relational and Activity areas, only a one distance difference exists while in the Man-Nature area, the two groups are the same. In light of these findings, it would appear that the two Ukrainian groups have more in common as an ethnic minority than do the two French groups. This apparent lack of cultural homogeneity of the two French groups may be explained by the fact that the Lac La Biche French community is relatively cohesive (Bryans, 1971, pp. 56-58) while the French group in the Yellowhead area is relatively dispersed. The failure to find more value orientation similarities between the two French and Ukrainian groups may also be the result of the different methods of determining ethnicity in the two studies. (Bryans identified his student samples on the basis of the ethnic origin of both parents while the students of this study were identified only on the basis of the father's ethnicity.)

Some researchers (Getzels, 1957, 1968; Kluckhohn, 1958) feel that the dominant American values are Individualism, Future-time, Mastery-over-Nature and Doing but both Getzels and Kluckhohn speculate on changing values among North Americans. They feel that there may be discernible shifts in the Activity area (from Doing towards Being and Becoming) and in the Time area (from Future-time towards Present-time). While this speculation is primarily about American culture, Canadian culture may not be that different



since we use many of the same products, read the same books and watch the same television programs (Porter, 1967).

While there is a definite dearth of information about Canadian values (Card, 1968; Porter, 1967; Vallee & Whyte, 1968) studies comparing American and Canadian education and student values have found differences. For example, the Canadian educational system appears to be more elitist (Lipsett, 1963) and Canadian students appear to be more academically-oriented (Downey, 1960; Zentner & Parr, 1968).

If we assume that the dominant value orientations of Americans are Individualism, Mastery-over-Nature, Doing and Future-time (Kluckhohn & Strodtbeck, 1961), this study provides further information on Canadian-American differences. Seemingly the two cultures are quite similar with Canadians deviating only in the Time area, preferring Present-time to Future-time. In the Activity area, Doing is the first order preference of the students researched, however, as Table XV illustrates (p. 63), by grade twelve the students are becoming increasingly "Being" oriented. This growing hedonism of students as they proceed through school suggests that Canadian students become more like their fun-loving counterparts to the South (Coleman, 1961). The trend towards the Being orientation also supports Kluckhohn (1958) and Getzel's (1957, 1968) speculation that the North American society is becoming less Doing-oriented.



Given the regional and ethnic diversity of Canada (Card, 1968), the findings of this study should be interpreted cautiously. More studies on the values of Canadian youth should be undertaken before these findings can be considered to be representative of Canadian youth or even rural Canadian youth.

#### Implications for cultural change

It is difficult to predict the nature or extent of external pressures upon the value orientations of the rural students studied. Presumably, the mass media and modern means of communication have shaped many of the values held by Canadians into the same mold. But this can only be speculation. Increased economic prosperity in the region researched, is probably one factor which could dramatically change the value orientations of the students--particularly in the Man-Nature area. Improved economic conditions in particular, might change the fatalistic view of farm youth (S>O>W) into a more optimistic one similar to the value orientation held by the town students (O>W>S). The Present-time orientation of the students might also shift towards a Future-time value orientation if the living standard of the people in the region were to improve.

Internal pressures within the student population studied do not appear to be great since few variations



exist among the dominant value orientations of the subgroups examined. The strong I>C>L pattern of the six ethnic groups in the Relational area suggests that little cultural stress or need for cultural change exists. Another explanation for this particular rank-ordering (I>C>L) may be found in the individualistic nature of rural life (MacPherson, 1962; Miller & Swanson, 1958). This individualism is emphasized in particular by Miller and Swanson who classify both farmers and urban-dwellers who were farm-raised as "entrepreneurs." Based on their rationale, it might be hypothesized that since many of the parents of the town students in this study were probably born and raised on a farm, the Individualistic orientation of both farm and town students may be explained by the common rural experiences of many of their parents.

Of the five social classes, only the value orientations of Class III differed significantly from the values of the total group. The fact that few differences occurred can perhaps be attributed to the socializing impact of the schools (Boyle, 1966; Coleman, 1961; Kreitlow, 1962)-- particularly with the middle class students (Seeley, Sim & Loosley, 1956). The school environment may be a less potent socializing factor for the lower class child, who may define himself in terms of his own subculture (Miller, 1958). It is possible that both the lower and middle class child may



hold a Present-time orientation even though different socializing processes have helped to mold their value systems.

While there is as much variation in values among students of each social class as there is variation in values between each social class, other research (Rowland & Del Campo, 1968) supports this finding. Rowland and Del Campo report few value differences between lower class grade seven students and other grade seven students and conclude that there is a large area of shared values between lower class children and children of other classes which educators can build upon. Based on the results of this study, it would appear that special educational programs geared to the lower class child may be unnecessary. Rather school programs which cater to the individual needs of each student may prove more beneficial.

## II. CONCLUSIONS

While the results of this study indicate that intracultural value variations exist in the rural adolescent population studied, these differences are not pronounced. The findings indicate that the students have assimilated the North American value orientations which Florence Kluckhohn feels are dominant. The student's choice of Present-time instead of Future-time in the Time value



orientation area is the only exception to the dominant value orientations postulated by Kluckhohn.

Based on the results of this study, there are no discernible cleavages in the sample studied. Rather, the high school students appear to be a relatively homogeneous group with no distinctly different subgroups. Given this homogeneity, Caudill and Scarr (1962) state that "there is always some segment of the population that is congenial to the adoption of almost any change (p. 90)." In this regard, the students in the Low-Achievement-Low I.Q. subgroup are probably more amenable to change in the Relational area than are the other students. Since they chose Collaterality instead of Individualism as first order preference, it may be assumed that they would be susceptible to external influences aimed at diminishing the Individualistic nature of rural life than would the other subgroups. It is also conceivable that students of this particular subgroup are already exerting pressure on the other students to change in the Relational area.

Cultural change, as posited by Kluckhohn, occurs when some members of a society hold variant value orientations and exert pressure on other members to change or are readily influenced themselves by external cultural pressures. Clearly, any type of cultural change is possible among the students of the Yellowhead area of Alberta since all value



orientations possible are held by at least some of the students. Rapid cultural change may also be occurring in the Man-Nature area as the proportion of students choosing O>W>S was only slightly larger than the proportion choosing S>O>W. (See Table VIII.)

Since this study examined the value orientations of only one small segment of the Canadian society, the results should be interpreted cautiously. Hopefully, however, the data contributed by this study will provide a more adequate profile of rural Canadian values and may serve to fill one more gap in the incomplete picture of the Canadian national character.

### III. RECOMMENDATIONS

One of the most difficult aspects of the present study was finding adequate statistical methods which could be utilized with the Kluckhohn theory and method. Commenting on this, Bryans (1971) states:

Until some method is devised to examine the triple orientations simultaneously, the application of statistical procedures to the Kluckhohn methodology will leave something to be desired both aesthetically and in terms of meaningful numbers (p. 229).

Although the Kluckhohn theory presents a rich picture of the diversity of values which a society may hold, its potential will probably go largely unrealized until a simpler



and more effective method of analyzing the results is found.

In addition to the need for better statistical methods for dealing with the Kluckhohn theory, some longitudinal work with the dominant and variant theory of values is also required to determine whether the theory has real implications for cultural change. For example, does the lack of clear-cut patterns in a particular value orientation area portend a culture that is undergoing rapid cultural change? Other questions which need answering are whether the basic philosophies of life which one holds affect one's attitude to education or whether education can change one's basic values; and if so, to what extent?

One of the theoretical tenets of the Kluckhohn theory is that individuals will hold different value orientations in the different behavior spheres. However, findings of the present study did not reveal similar value orientations patterns for items which allegedly dealt with a single behavior sphere. (See Tables VII and VIII.) This lack of congruency may be explained by the fact that only two or three questions on the Kluckhohn Schedule examined any one behavior sphere. Perhaps a more elaborate questionnaire would show that values are indeed domain specific even though the present research did not bear this out.

One of the reasons for the strong Present-time



orientation of the students in this study as in Kitchen's (1966) study may be due to the three common items which were used in the questionnaires employed in both studies. An examination of Table VII reveals that while the students of the present study chose Pr>Fu>Pa more frequently on the items constructed by Kitchen than on the original Kluckhohn items, Pr>Fu>Pa was still the value orientation chosen most frequently regardless of the origin of the item. Still the possibility of item bias exists and there is a need for further research to deal with this problem.

In summary, the Value Orientation Schedule was useful in revealing the basic philosophies of life of rural Alberta adolescents. However, a more subtle instrument might have detected greater intracultural value variations among the various subgroups. A replication of this study utilizing several value instruments would help to indicate more clearly whether greater value differences do, in fact, exist among the rural students of the Yellowhead area of Alberta.



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## A P P E N D I C E S



## APPENDIX I



## VALUE ORIENTATION SCHEDULE

The questions in this questionnaire tell a story with three people in it, or tell about a problem with three possible answers, A, B, or C. There are no right or wrong answers. The questionnaire only asks for your preferences or likes.

After reading the questions, please mark 1 in front of the answer or solution you like best. Then mark 2 in front of the answer or solution you like next best, and 3 in front of the one you like third best. If you like two or even three answers equally well, you may give them each the same number.

The questions will be like the sample below.

## EXAMPLE OF QUESTIONS

1. Colours

Three people were discussing the use of light and dark colours. Each had a different idea.

3 A            One person said, "I like black. It is a solid colour, and good contrasts are possible."

1 B            A second person said, "I like gray. It goes with anything, and it is a soft colour."

2 C            A third person said, "I like white. You can do so many things with it, and use it anywhere."

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Since you prefer light colours, you decide you agree most with B, so you write 1 opposite the letter B. You like white second best, so you write 2 opposite the letter C. You like black third best, so you write 3 opposite the letter A.

There are no right or wrong answers, just preferences or likes. Some of the questions will seem hard, but read them carefully, then mark your 1, 2, and 3.

PLEASE DO NOT LEAVE OUT ANY QUESTIONS.

1. Help in Misfortune

Suppose a man had some very bad luck. Say his house burned down, or he has to give up working for awhile because his wife is ill. He and his family must have help from someone, beyond what the government will provide, if they are going to get through the winter. There are different ways of getting help.

- A            It would be best if he depended mostly on his brothers and sisters, or close friends to help him out as much as they could.
- B            It would be best for him to try to raise the money on his own from people who are neither relatives, nor close friends, nor his employer.
- C            It would be best for him to go to his employer, or his clergyman, or an older more important relative (like father, grandfather, uncle, aunt,) who is used to managing things in the group, and ask him to arrange for help until things get better.



## 2. Ideas about Change

Three young people were talking about what they thought they would have after they left school and started a family, compared with what their fathers and mothers have.

\_\_\_A           The first one said, "I expect my family will be better off in the future than the family of my father and mother or relatives, if we work hard and plan right. Things in this country usually get better for people who really try."

\_\_\_B           The second one said, "I don't know whether my family will be better off, the same, or worse off than the family of my father and mother or relatives. Things always go up and down even if people do work hard. So one can never really tell how things will be."

\_\_\_C           The third one said, "I expect my family to be about the same as the family of my father and mother or relatives. The best way is to work hard and plan ways to keep up things as they have been in the past."

## 3. Land Inheritance

A father died and left his children a valuable piece of land. They can do with it as they please, except that they must not sell it outside the family. All the children are grown up and live near each other. There seem to be three things they can do with the land.

\_\_\_A           The land can be divided among the children, or one of them may own it by paying the others for their share.

\_\_\_B           The land can be kept as it is with everybody benefiting from it, by making use of it together. When something must be done, they do it together, or choose one of themselves to take care of things.

\_\_\_C           The land can be kept as it is with everybody benefiting from it, but under the direction of the oldest able person.



#### 4. Working

Three young people who all work have different reasons for working hard.

- \_\_\_A            One said: "I work hard so I can get ahead in the world. The harder I work, the better my chances of achieving my ambitions."
- \_\_\_B            One said: "I work hard because I enjoy my work. Often, the harder I work, the happier I am."
- \_\_\_C            One said: "I work hard so I can know what working hard means. The more I understand about life, including the meaning of hard work, the wiser I will become."

#### 5. Becoming Rich

A certain man is becoming rich (prosperous).

- \_\_\_A            Some people say that his prosperity is probably due to his own efforts and his knowledge of new ideas.
- \_\_\_B            Some people say that his prosperity is probably because he is a good upright man who lives and works in the right and proper ways.
- \_\_\_C            Some people say that his prosperity is probably due mostly to good luck. After all, a man doesn't have much control over what happens to him.



## 6. Ideas about Work

The government has decided to provide a lot of work in your town. They suggest that the people of the town should have a plan for dividing up the work, but they don't say what kind of a plan. Since the amount of extra work that will be provided is not known, people have different ideas about the planning.

- A            Some people say that whatever work is provided should be divided in just about the same way that the government work has been divided in the past.
- B            Some people want to work out a really good plan ahead of time for dividing whatever work will be provided.
- C            Some people want to wait until the work is provided before deciding how to divide it.

## 7. Deciding how to use Government Help

The government had quite a lot of money to give a community like yours for the people to make or build something in their spare time. Different people in the community had different ideas about how to make a plan to use the money.

- A            One person said, "The older, important leaders in the community should decide how to use the money. They have experience in such things and can tell the government what they think we need."
- B            A second person said, "We should call a community meeting and ask everyone to come with his own ideas. Every idea should be voted on, and the plan that gets the largest number of votes will be the plan we tell the government, even if many people still object to that plan."
- C            A third person said, "We should call a community meeting and talk about what we want until everyone pretty well agrees on a plan. That will be the plan we send to the government."



## 8. Women in the Modern World

A girl in a community like yours left school at the end of Grade ten. She had always passed with good marks and could have gone on in school, but she preferred to get married and have a family.

\_\_\_A           Some people thought the girl should have stayed in school for a few more years because she was doing well. They said she could have gone to vocational school or to university and accomplished something in the world. They said that doing things in the world is more important than getting married and raising a family.

\_\_\_B           Some people said that she should have stayed in school longer in order to become a better wife and mother. They thought that by staying in school she would develop her abilities and become a more complete person. Then she could get married and start raising a family.

\_\_\_C           Some people said that when a girl prefers to get married and start raising a family, that is more important than going to school. They said that being a mother is the place of women in the world, the most important thing that women do.

## 9. Having Fun

A group of people were talking about having fun and enjoying themselves.

\_\_\_A           One person said that years ago people really enjoyed themselves. Folks today would have more fun if they lived more like people did years ago.

\_\_\_B           One person said that people today have more fun than people did years ago. As time goes on, people will enjoy themselves even more than they did today.

\_\_\_C           One person said that the ways of the past are often not suitable for the present, that times have changed. People today have just as much fun as people had years ago, or even more. Also, people today have just as much fun as people will have in the future, or even more.



## 10. Success at School

A certain high school pupil was not doing well at school. Three other pupils were discussing the situation.

- \_\_\_A            One said: "I think there's very little he can do about it. Some people just aren't born with what it takes to be successful at school. Everybody can't be smart."
- \_\_\_B            One said: "I think he would do much better in school if he and his parents were better people, and lived according to the right and proper ways."
- \_\_\_C            One said: "I think most of it is his own fault. He should work harder and take more interest. Almost anyone can succeed in school if he tries hard enough."

## 11. Types of Work

Here are three ways in which men may work.

- \_\_\_A            One way is working on one's own as an individual. In this case a man is pretty much his own boss. He decides most things himself, and how he gets along is his own business. He has only to take care of himself and he doesn't expect others to look out for him.
- \_\_\_B            One way is working in a group of men where all the men work together without there being one main boss. Each man has something to say in the decisions that are made, and all the men can count on each other.
- \_\_\_C            One way is working for somebody else, for an owner or manager of a company. In this case, the men do not take part in deciding how the business will be run but they know they can depend on the boss to help them out in many ways.



## 12. Facing Conditions

There are different ways of thinking about how God is related to man and to weather and to all other natural conditions which make plants and animals live or die. Here are three possible ways.

- \_\_\_A            God and people all work together all the time; whether the conditions which make the plants and animals grow are good or bad depends upon whether people do all the proper things to keep themselves working along with their God and with the forces of nature.
- \_\_\_B            God does not directly use his power to control the conditions which affect the growth of plants or animals. It is up to people themselves to find out how and why conditions change, and try hard to find the ways of controlling them.
- \_\_\_C            Man cannot know how God uses his power over the conditions which affects the growth of plants and animals, and it is useless for people to think they can change conditions very much for very long. The best way is to take conditions as they come and do as one can.

## 13. Changes in Church Services

Some people in a town like yours noticed that the church services were changing from what they used to be.

- \_\_\_A            Some people are really pleased because of the changes. They say that new ways are usually better than old ways, and they like to keep everything--even church services--moving ahead.
- \_\_\_B            Some people are unhappy because of the changes. They say that church services should be kept exactly--in every way--as they were in the past.
- \_\_\_C            Some people say that the old ways for church services were best, but you just can't hang onto them. It makes life easier to accept some changes as they come along.



#### 14. Livestock Dying

One time a man had a lot of livestock. Most of them died off in different ways.

- \_\_\_A           Some people said you just can't blame a man when things like this happen. There are so many things that can and do happen and we all have to learn to take the bad with the good.
- \_\_\_B           Some people said that it was probably the man's own fault that he lost so many. He probably didn't use his head to prevent the losses. They said that it is usually the case that men who keep up on new ways of doing things, and really set themselves to it, almost always find a way to keep out of such trouble.
- \_\_\_C           Some people said that it was probably because the man had not lived his life right--had not done things in the right way to keep harmony between himself and the forces of nature (i.e.; the ways of nature like the rain, wind, snow, etc.).

#### 15. Child Training

Some people were talking about how children should be brought up. Here are three different ideas.

- \_\_\_A           Some people said that children should always be taught well the ways of the old people. They believe that the old ways are the best, and that when children do not follow the old ways, things go wrong.
- \_\_\_B           Some people say that children should be taught some of the old traditions, but it is wrong to insist that they stick only to these ways. Children should also learn about any new ways that will help them in getting along in today's world.
- \_\_\_C           Some people do not believe children should be taught much about past traditions at all, except as an interesting story of what has gone before. The world goes along best when children are taught to find new ways to replace the old.



16. Jobs

Three girls were telling each other that they liked best about their jobs. They all worked for the same big company, and earned exactly the same pay.

\_\_\_A           One said: "What I like best about working for this company is that they let me work on my own, and make my own decisions. There is nobody bossing me."

\_\_\_B           One said: "What I like best about working for this company is that the group I work with are all equals, and we decide as a group what we want to do."

\_\_\_C           One said: "What I like best about working for this company is that I haven't much worry or responsibility. Whenever I want to know what to do, I ask my boss."

17. Belief in Control

Three men from different areas were talking about the things that control the weather and other conditions.

\_\_\_A           One man said, "My people keep things going by working with all the forces which make the rain, the snow, and other conditions. It is when we do the correct things, live in the proper way, and keep all that we have in good condition, that all goes well."

\_\_\_B           The second man said, "My people believe that it is man's job to find ways to overcome weather and other conditions, just as they have overcome so many things. They believe they will one day succeed in doing this, and may even overcome dry years and floods."

\_\_\_C           The third man said, "My people have never controlled the rain, wind, and other natural conditions, and probably never will. There have always been good years and bad years. That is the way it is, and if you are wise you will take it as it comes and do the best you can."



## 19. Welfare Assistance

Here is a situation that came about in a community like yours. There had been a lot of bad years, and more and more people were asking the government for welfare. As time went on, more people were living on welfare only. Three people were talking about this, and each had a different idea.

\_\_\_ A            One person said, "Nobody should ask for welfare unless he is sick or old and can't possible work. If a man has no money but is able to work, he should look around and find work somewhere to support his family."

\_\_\_ B            A second person said, "Nobody should have to ask for welfare if he has brothers or sisters or close relatives who help the way they should. Families should help each other out with such problems."

\_\_\_ C            A third person said, "There's nothing wrong with asking for welfare and living off it when a person has no money and no way to support his family. The government has lots of money from taxes on wealthy people, and it is better to ask the government for welfare than live off your brothers or sisters or close friends."

## 20. Care of a Business

There were three men who each had a little shop. They lived in different ways.

\_\_\_ A            One man kept his shop going all right, but he didn't work more than he had to. He wanted to have extra time to visit with friends, go on trips and enjoy life. This was the way he liked best.

\_\_\_ B            One man kept his shop going all right, but he also didn't work more than he had to. However, he wanted to extra time, not so much to enjoy life by visiting and going on trips, but to understand more about things by studying and thinking. This was the way he liked best.

\_\_\_ C            One man liked to work in his shop, and he was always working long hours, fixing it up, making it bigger, making it just as nice as he possible could. Because he did this extra work, he did not have much time left to go on trips, to enjoy himself or think. This was the way he liked best.



21. Nonworking Time

Three men spend their time in different ways when they have no work to do. (This means when they are not actually on the job.)

- \_\_\_ A            One man spends most of his spare time learning or trying out things which will help him in his work.
- \_\_\_ B            One man spends most of his spare time with his friends, enjoying himself, chatting, and so on.
- \_\_\_ C            One man spends most of his spare time by himself, studying, not things which he will ever use to accomplish anything, nor things which will help him enjoy life, but things that will help him to develop his understanding.

22. Belonging to a Club

Three girls were talking about why they liked being members of a certain club.

- \_\_\_ A            One said: "What I like most about being a member is the feeling of accomplishment I get when I work at, or raise money for, some worthwhile cause."
- \_\_\_ B            One said: "What I like most about being a members is the feeling that I am learning more about worthwhile things, and becoming a better, more understanding and more complete person than I was."
- \_\_\_ C            One said: "What I like most about being a member is the feeling of happiness I get from meeting with my friends, and chatting together."



23. Music

Three high school pupils were talking about music and singers.

- \_\_\_A            One said, "I don't think music and singers are getting any worse or any better. Every generation likes its own music and singers best."
- \_\_\_B            One said, "I think music and singers have improved over the years, and as time goes on they will probably be even better than today."
- \_\_\_C            One said, "Music and singers seem to be getting worse all the time. They were better years ago."

24. Length of Life

Three persons were talking about whether people themselves can do anything to make the lives of men and women longer.

- \_\_\_A            One person said, "It is already true that doctors and others are finding ways to add many years to the lives of most people, through new medicines, vaccinations, and the study of foods. If people will pay attention to all these new things, they will almost always live longer."
- \_\_\_B            A second person said, "I really do not believe there is much that human beings can do that make the lives of men and women longer. I believe that every person has a set time to die, and when that time comes, it just comes."
- \_\_\_C            A third person said, "I believe that there is a plan to life which works to keep all living things moving together, and if a man will learn to live his whole life by that plan, he will live longer than other men."



## APPENDIX II



## PUPIL QUESTIONNAIRE

Name: \_\_\_\_\_ Sex: \_\_\_\_\_

Age: \_\_\_\_\_ Grade: \_\_\_\_\_

Name of School: \_\_\_\_\_

Place of Residence: Farm: \_\_\_\_\_ Town: \_\_\_\_\_ Elsewhere: \_\_\_\_\_  
If Elsewhere, please specify: \_\_\_\_\_

Father's Occupation: \_\_\_\_\_

(for example - Butcher in Solo Store, Salesman for  
Rawleigh's, Unemployed, Drives School Bus, etc.)

If your father is a farmer does he:

Own his farm: \_\_\_\_\_  
Rent his farm: \_\_\_\_\_  
Rent part of and \_\_\_\_\_ (please check one)  
Own part of his farm: \_\_\_\_\_If he owns all or part of his farm, the approximate value  
of his farm, buildings, and livestock (if any) is:Over \$100,000 \_\_\_\_\_  
\$35,000-\$100,000 \_\_\_\_\_  
\$20,000-\$35,000 \_\_\_\_\_ (please check one)  
\$10,000-\$20,000 \_\_\_\_\_  
Under \$10,000 \_\_\_\_\_

Father's Education (please check one of the following);

1. Professional (M.A., M.Sc., M.Ed., Ph.D., etc): \_\_\_\_\_
2. Four Year College Graduate: \_\_\_\_\_
3. 1 to 3 Years of College (also Business School): \_\_\_\_\_
4. High School Graduate: \_\_\_\_\_
5. 10 to 11 Years of School (part High School): \_\_\_\_\_
6. 7 to 9 Years of School: \_\_\_\_\_
7. Under 7 years of School: \_\_\_\_\_













**B30010**